

A Swoorde against
swearing, contey-
ning these principal
pointes.

- 1 That there is a lawfull vse of an
oth, contrary to the assertion of
the Manichees & Anabaptistes.
- 2 How great a sinne it is to sweare
falsly, vaynely, rashly, or customably.
- 3 That common or vsuall swearing
leadech vnto perurie.
- 4 Examples of Gods iust and visibill pu-
nishment vpon blasphemers, peruriers,
and such as haue procured Gods wrath
by cursing and banning, which we call
excommunication.

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GOD the Father.

Exodus. 20. Thou shalt not take the name of the Lord thy God in vayne. The Lord wyll not holde hym gyltlesse, that taketh his name in vayne.

Leuit. 19. You shall not forswear in my name, you shall not defile the name of your God. I am the Lord.

GOD the Sonne.

Math. 6. Thus you shall specially pray. Our Father which art in heauen, halowed be thy name.

GOD the holy ghost.

Yacobi 5. Aboue all thinges my brethren, sweare not, neyther by heauen, neyther by the earth, nor by any other kynde of othe.

The Prophet David.

Psal. 68. GOD shall wounde the head of his enemies, and the heary scalpe of euery one that goeth on styl in his wickednesse.

To the right woorshypfull

M. Alexander Nowell. M. Iohn

Mullens. M. Iohn Walker, diligent and
faythful distributors of Gods
heauenly Misteries.



A N in the dignitie of his
creation (right woorshyp-
ful, and my very good Pa-
trons) hath this excellent
denomination, he is termed
μικροκόσμος. a litle world
within it selfe, as carry-

ing within the litle compasse of his smal brayne,
the whole order, and disposition of a common
wealth. But if by inuersion it may be alowed, to
returne vnto smaller things, the greatest, we may
then right wel resemble the world vnto mankind,
saying. The worlde is lyke vnto a man: and of
good right and reason, the greatest time & age of
the worlde being now consumed, and gone. This
face of the vvorld, as it vvere lying sick of age
(vvhich age it selfe in deede is a maladie unreco-
uerable) this same last age of the world, may best
be likened then vnto an old man: But an old man
wise a childe, children be foolish, and stoward.

A. ij.

and

The Epistle.

and besides the infirm tie of sickness, they be nasty and noysome, full of vncleannesse, in whose frowarde folie, this about al thinges must be remembered, that olde men, howe iust soeuer the cause be, can abyde no reprehension, nor cannot endure the bearing of their faulces: And so for all the worlde, though neuer any age were so wicked, so foule, so filthy, so nasty, and so loathsome, as this our age is: yet we say, we be cleane and holysome, we say we be sweete and sauery, we say they be not wyse that reprehende in age any thing. Age in deede is honourable, howe it is not that age which Seneca ad Lucilium calleth Elementaria senectus, but that age whereof Tullie remembreth de senectute: Remember alwayes, sayth he, that I speake of that age whereof youth hath layde no honest foundation. It is not yeeres, or gray beares, nor wrinkles in the browe, nor furrowes in the face, that bryngeth reuerence to age, but an honest lyfe past before, which continueth with reuerence vnto the ende. An olde Ruffian, or an auuncient Callet, is not for their continuance in wickednesse worthy any reuerence. A sleepe age geuen to idlenesse, that resteth not without feare, and is voyde of hope of goodnesse, seeking securi-

die for the time. pretending that we were best be
at quiet for the tyme of our lyfe, we are not
able to endure the troubles that may com-
passe vs: this age is not honourable. And such is
our age, and like altogether vnto testy old fro-
ward age, that how iust soeuer the cause be, can
abide nor prchenſion. What, we hve in the olde
age of the worlde, and haue the examples of all
the ages of the worlde beſe vs, and our end is
to be looked for, no man wotteth how ſoone:
Shal not our puniſhment be the greater, our con-
demnation the more iust, howe much the more
warninges and examples haue been geuen vnto
vs ſince the beginning of the worlde, if we take
no beede thereby? And howe muche I pray you
haue we profited? Amongſt Gods ſpeciall com-
maundementes, is God honoured? Is Gods name
reuerenced? Was euer any age ſo outragious in
Othes? So blaſphemous in rayling? So rooted in
periurie? When God turned his gracious counte-
nance towarde vs againe, and reuealed the glory
of his Goſpell, did we ſuſpect that wickedneſſe
ſhoulde haue been vnweeded, that blaſphemie
ſhoulde haue ſpred ſuch bloſſomes, that common
ſwearing ſhoulde haue been thus ſuffered as it is?
I thought we that Paſtes ſhoulde haue had any

The Epistle.

place of authoritie? Thought we that contenti-
on should haue ben so common, or that consience
should haue ben ruled by riches. Nay verily, vve
hoped for better, and I vvot not vvhen any age
vvvas vvorse. It is true that affliction and trouble
tryeth: God is neuer better serued, then in ad-
uersitie. Wealth maketh vs wantons, peace bree-
deth pride, vve haue quite forgotten Mariana
tempora. This complaint as it may truely be
made in diuers respectes, so specially in this, that
Gods most glorious name is not halovved nor ho-
noured, but vaynely vse, terribly abused, & blas-
phemed most outragiously Some faultes agaynst
the second table, because they concerne the com-
mon vvealth, are some vvhat duely executed: nay
I dare boldly say that lawves for haukes egges,
for cemies of Partriges, and eyes of Thechantes,
are vvith much diligence obserued and looked
vnto: (and good cause that so they shoulde.)
But this that concerneth Gods bonour, and
the glorie of his Maiestie, this whereof God
hath geuen a special charge, whercunto God hath
annexed his terrible threatnings, & his commaun-
dement of the fyrst Table, concerning the reue-
rence of Gods owne name, is (fie for shame) so
much neglecked. If Princes woulde forget it, if
Coun-

Counsellours consult for common wealth only, yet may not Diuines speake? What though we be lyke vnto women, for that when we haue sayde, we haue doone, our aucthoritie stretcheth no farther: yet in a reasonable cause a woman may speake with honestie, and speake agayne and agayne to, vntyl she be heard. Vnto you therefore this I remember, not in suspitiō of your diligence, that be far from me, for I professe gladly, and I geue God thanks, I knowe that both in doctrine and life, none labour more feruently: but as litle sand to continue a long lasting edge, vnto a strong gentle Sithe: So I humbly beseech you styll to continue your earnest zeale, to the promotyng of Gods glory, Namely, and most specially when oportunitie of time and place shal serue, that some strength of lawe earnestly be by your wisdomes required, againe and againe, to be established for punishment of vayne swearing, and for the vtter cuttyng of, of forswearyng or periurie. The discommodities of the outragious excesse in apparell breedeth much more woe then many deem for: drunkennes, is a deathful disease, & it disma- keth a man, so that he ceaseth to be that he was: But this vice concerneth not man so much as God: No tonge can vtter, no pen can expresse, no mor-

The Epistle.

talitie can conceiue the sinfull wickednes, the dishonour vnto God, the mischiefe and miserie vnto mankinde, that groweth thereby: Of this it pleased God to stir me vp to write somewhat, whereof I yeeld most humble thanks vnto his maiesty, that it pleased hym I shoulde bryng somewhat, whether it be beare or wooll, or sande, or Oyster shelles, to the buylaing of his Temple. The matter is worrthy for all men to regarde, though it be a common thing (euery body can say it is so) our age is dainty, and lusteth after nouelties: the profession of our faith in religion, is like vnto our foolish fancie in buylding. We delight in shewes, in trickes and toyes, in cornered windowes, in tops of Chimnies, though the bottomes be not. So we dispute curious vnprofitable preternecessarie questions, not regarding the grounde and substance, which is most necessary, as without the whiche we are not. That your godly wisdoms ryght well considered, when in your auncient reuerende age, you wrote yet instructions for the tender youth, a woорke which to your presence for to commende, is not so seemely: it was in deede a Hammer, a Hatchet, a Swoord, an Axe to beate, to cut, to wounde, to destroy Antechrist and all Heretiques. Olde men are vncleane and nastie.

the

the hope is in the youth, whom well to instructe
in faithfull literature, and studiously to traine vp
to his glory, is the only hope that remaines to our
age: the strength of which hope, is the stablsh-
ment of good lawes in time, for the reuerende
vse and honour of Gods name. Which neglected
or intermitted, the euill of example that amongst
vs remayneth, is lyke to poyson more pottes, then
all the Vineger in Europe is able hereafter to
make sweete or seasonable. God graunt that his
honour may most specially be tendred, and that
thereunto all other Potentates, Prin-
ces, and Dominions whatsoeuer,
may with condigne reue-
rence bende and obey.

Amen.

Vnto your good Woorshyppes,
bounden by ductie, most humble in
the Loide.

Edmond Bicknoll.

¶ *Unto the Godly Reader,*
through the grace of Gods spi-
rite, seruientnesse of Zeale, and diligence
(according to abilitie) to kil and
destroy the abhominable sinne of
Swearing and periurie.



The notable sayinges of Gods
chosen seruantes, in whom
the holy Ghost it selfe spea-
keth, are worthy perpetuall
remembrance. Which if they
be not regarded, the godly
are taken away to their rest
and ioy, and then soletweth
(in plague to the people) the
miseries and calamities that befoze were threatned
by the mouthes of those his messengers. So after the
death of S. Ambrose, folowed the horrible vastacion
of Italie: after the death of Augustine, the Vandales
entred Affricke, and then sprang the Arryan Here-
sy: after the death of Iohannes Hus, the fierce bat-
tayles of Bohemia, after the death of Martin Lu-
ther, what terrible troubles, and cruell calamities
happened? Alho in his lyfe tyme amongst all other,
left in memorie this notable prophetic: That these
three thynges woulde be the destruction of Christi-
an Religion. The fyrr, is forgetfulnesse of the bene-
fites that we receiue at Gods handes by the Gospell,
and vnthankesfulnesse for the same. The seconde, is
carelesnesse: the woorde is brought vnto vs, and we
care not for it, we make a profession of a fayth for a
Gewe, but we reckon not what we doo, nor how we
lyue. The thyrde, is that we loue & like better of world-
ly wylcome, then of godly wylcome: within the com-
pass

passe of our foolyshe braynes, we wyl comprehend the
 reason, rule, order, and ende of euery thyng : vngodly
 counsell is a prop and stay vnto our determinations, we
 depende not vpon the Lordes providence, we aske not
 counsell at the mouth of the Lord : yf the Lord guide
 not the worlde after our owne will, we lyke no longer
 to be gouerned by hym : We forsake the Lord, we flie
 straight vnto fleshe and blood. The prosperitie of the
 worlde is our delyght, & therefore we say iumply as it
 was sayd vnto Ieremie, We remember what we haue
 done, and lyued merily after it : when we sacrificed
 vnto the Quene of heauen, the worlde went merily
 with vs, we saw none euyl : but since we left sacrific-
 ing vnto þe Quene of heauen, we haue liued in lacke,
 and felt much woe : Euen so say we, yf we should lyue
 according to the Gospel, we should leaue of craftie cum-
 myng in gettyng, and perchaunce become beggers, we
 should leaue our false swearing, and not sel our wares,
 we should leaue our excelle in vanitie, whiche is our
 chiefe delyght, we should labour earnestly, and leaue
 our slouthfull rest, we should geue to them that want,
 and haue no certenty our selues, but stil waite vntil the
 Lord should geue vs more. Fleshe and blood is our de-
 light, the glory of the world is our ioy: and, this is con-
 trary therunto. Thus we forsake the Lord, and cast
 of the yoke of Christian profession, nay, of Christian re-
 ligion I would say, for we professe somewhat, but we
 lyue nothing. These thinges, sayd that excellent vessel
 of the L. Doctor Martin Luther, would destroy Chri-
 stian religion : So as Moses lawe shalbe continued,
 and the Turke very farre shal spread the prayse of his
 Mahomet, but Christian religion amongst vs shal
 warful cold. It is God him selfe that speaketh by the
 mouth of his ministers, and therfore it should be speci-
 ally regarded, what the holy ghost moued them to tel,
 before

Ieremi. 44.

To the reader.

Examples in
memorie.

before it pleased God to take away our good Iosias, our
sweete king Edward, this voyce was hearde out of
euery Preachers mouth, The Gospell shalbe taken
from you the Gospell shalbe taken away from you.
I am horribly afrayde because of the vngodly, so often
as I heare my deare brethren & fellow labourers in the
Lord: Who, I am sure with earnest gronnynges, pray
vnto the Lord, that his spirite may teache them what
to speake: So often as I see that the spirite woorketh
in them to breathe, aboue all other this wor, to haue
the kyngdome of Heauen taken away from vs, to haue
the glorious Gospel of G D D, the immortall seede, the
spirituall foode of our soules, taken quite away from
vs: So often, me thinketh, I feare and tremble to
thynke how soone that terrible hunger shall come, that
we shall go, and run, and seeke earnestly, and yet not
fynde the foode of our soules wherewith to be comforted.
If we wylfully forget Gods glory, wyl he care for
vs? wherefore? There was neuer a goodlyer thyng
vpon the earth, then was Hierusalem: and yet when
they refused to be obedient vnto the Lord, and began
to ware forgetfull of his great benefites, when they
left of to aske counsell of the Lord, and trusted to mans
foolythe wysedome & pollicie, to mans vayne strength,
euen then they were destroyed by vnciuyl discention,
poysoned with the plague of Pestilence, murdered by
cruel Famine, deuoured of the enemies Sword, many
thousand of their Nobles forced to do the dayes labour
of Slaues, no more account of them, but that. 30. of
them were solde for one poore penie: the rest were forced
to lyue agaynst their wylles in lacke and wor,
pinched with penurie, oppressed with labour, in most
cruell bondage and perpetual slavery. To come nearer
and next in deede to our selues: How gallant and glorious
a Citie was Antwerpe? How flourishd some
part

To the reader.

7

part of Germanie and Flaunders, but when the voyce
of the Gospell is not obeyed, when Gods kingdome is
not sought fyrr and afove all other thinges, when
Gods mercy is despised, and his Gospell no more em-
braced, when the spirite of God is resisted and refusede
then in deede we must needes looke for that whiche
Martin Luther, that chosen instrument of the Lorde
foretolde vs, that the Gospell shalbe translated from
vs, to some other people, or rather returned backe a-
gayne from vs Gentiles vnto the Jewee, from yne to
chosen refusers, to the olde refused professors: It hath
an hid darke misterte, that many false professed Chri-
stians denie the reuerende Sacrament of Baptisme,
and some naturall Israelites, carnal Jewes, haue ear-
nestly desired the benefite of the same. Doubtlesse it
is true that Christ sayd, You shall not synn shall all the
Cities of Iuda vntyll the comynge agayne of the
sonne of man, somewhat shalbe to do amongst them:
G D hath a woork amongst them that he wyll
doo, he hath a remnant that he wyll call home, where-
of Paul speaketh, saying, Blindnesse is partly hap-
pened vnto Israel, vntyll the fulnesse of the Gen-
tiles be accomplished, and so Israel shalbe saued.
Hereof sayth Hillarius, All is not yet done in Israel:
after the fulnesse of the Gentiles is come in, there is a
remnant yet left in Israel that shalbe gathered vnto
the Lord. Our losshesse of lyfe is vnto any Christian
conscience a terrible feare, or rather a dyspayre of any
long continuance of Gods Gospell among vs. The
Fore of whom Methodius speaketh in his Vaticinis,
whom diuers Learned interprete to be Mahomet or
his faction, was neuer so lyke to byng red & bloody
Turkes and Jewes out of Caucasus cloysters, as
now, neyther was our battayle ever so great in deede
wiche them our froward neighbours that ware blacke
Bootes.

Romans. II.

Hillarie.

Methodius

To the reader.

Bessarion.

Bootes, as it shall be with those strangers that weare red buskins, whereof a iust prouocation is in good sadness that which Bessarion layeth to our charge, that we are so diuers of hew, so variable in colour, that it is hard to fynd a number of Christians of one colour, of one consent, of one like dispositiō, some are white, some are blacke, some are dunne, some are blew, some are fawne, some are red, some are full of speckles, some are bispotted: on the other side, one wolfe is like an other, all wicked ones, as bydes of one feather, as beastes of one kynde, they are all alike, of one minde, of one consent. The Deuyl, the Pope, the Turke, the Jew, they haue one & the selfe same intent, they shoote all at one marke: seeke to destroy Christes kingdome, and haue with you, for our peck of Mault set the whole Kylene on fyre: deface Gods glory, blot out his name, and set vp whom you wyl: Let God and Moses be forgotten, in the Mount all Israel wyl plucke of their speciall Jewels and Ornamentes to make a molten Image. Let the people proclayne a sacrifice vnto the Queene of heauen, you shall haue company that wyl spare for no cost: young men wyl cut wood, chyldren wyl gather chypys, women wyl fetch water, olde men wyl asoorde wheate, one wyl fetch fire, an other wil heate y^e Quen, make cakes to sacrifice to the Queene of heauen, spare for no cost, you shal lacke for no company. Gedeon did but once aske it, & he had it redily geuen him to make an Ephod to set vp in Ephra. 1700. sickles of redy Golde, besides Jewels and precious apparrel. Aboue all thinges, we shoulde be most thankfull for that inestimable treasure of Gods most sacred woorde, we shoulde seeke most specially his honor, in respect whereof, al pompous glory shoulde be as dunghyl fylchinesse. In this case lament al you that lone God: helpe al you that be good Christians, with one consent, let vs be felowe

Jeremi. 44.

Judges. 8.

Philip. 3.

Beloue labourers in the Lorde: For Gods glory, for
the reuerent vse of his name, spare no labour, speake,
sue, entreate, encourage, helpe, succour, make
good choyce (if I speake not to late) of your Knightes
of the Shyre, of the Burgeses of the Parliament, of
the Clarke of the Comuocation, shewe your zeale, do
what you may to mowe, to procure some godly lawe,
whereby the customable euyl vse, the wayne abuse of
our sacred God, his most mightie name may be reform-
med. The force of Papistrie GOD be thanked, is
beaten downe, they wyte not, nor haue not what to
wyte. Our lacke of good lyfe is the greatest losse, the
strongest stoppe, the unhappiest hinderance that now
remayneth against the fulnesse and plentifulnesse of
Gods kingdome: Whose kingdome, if we buylde not
vnto the ende, whose spirite yf we resist, and refuse, as
heretofore (a fruite of infidelitie) we were geuen ouer
to beleue Hobgoblin, Robin goodfellow, Fayries, and
such other fancies, so hereafter we may be sure, haue-
yng cast of the spirite of grace, the Deuyl shall euery
where in the terrour of our conscience, appeare and
shewe hym selfe vnto vs: So as hereafter it
shalbe (I feare) as great a woonder to see many hou-
ses free from some one or moe visibly possessed of the
Deuyl, as heretofore it hath ben strange to see one in a
parish. Strange sightes, earthquakes, vnnatural mur-
thers, Monsters by Sea and by Lande, as tokens of
Gods wrath, we haue scene abundantly: Nay we may
wyte agayne to the begynnyng of the worlde, suche
thynges as they neuer heard of. These thynges shoulde
frame or rather force vs to a newnesse of lyfe, to a redy
wayting for the Lorde Christ his last comyng. A-
mongst all other, this great and horrible vice of wayne
swearyng, to the destruction whereof, I beseeche
GOD graunt some strength and force of lawe, it is so
great

To the reader.

great a sinne, so vnprofitable a mischiefe, so common
an euill, as there is nothing more to be wondered at in
my iudgement, then that after twentie & fife yeeres
preaching of the Gospell vnder so gracious and godly
a Queene, and mother vnto his Church, there
shoulde any man, noble or simple, be so vngodly, so vn-
thankful, so wyld and barbarous, as once to dishonour
God by dishallowyng of his name, to shew him selfe by
euyl outragious othes forgetfull of the benefite of the
Gospell, or through disobedience and lacke of good
lyfe, to hynder the comynge home of other vnto the
societie of Gods holy congregation. And in this so
good and necessary a motion, I am also sorie that
some man of good learning and great skyll, had not
taken this enterpryse in hande: Howbeit, the matter
it selfe is woorthie euery where to fynde a Patrone:
And as helpers and ayders, I doo earnestly desire in
this behalfe all good Christians to succour and fur-
ther this motion: But most specially as Patroness by
name, I haue choosed thre suche (as, though compari-
sons be odious) (And blessed be GOD therefore, our
Church of Englande aboundeth with good men,
so as I dare say, no one function in subiectes state
is more faythfully and diligently discharged then the
Ministerie) yet hereof I dare clappe my handes vnto
my selfe, that all other eyther learned, or godly, wyll
easily geue them the tytle (besydes theyr excellent vni-
uersall gyftes of literature) of diligent and faythfull
distributers of Gods heauenly ministeries, wherunto
yf theyr life be not correspondent, let him that can, step
forth and rebuke, so that he do it per *ELIX. 14. 1.*
Asswensday iuste coarguere. Of the which thre, as the one hath
the first place before our most gracious Queene, & her
most honourable Counsellours, in the which place, as
his wisdom of godly zeale hath moued diuers things
hereto.

To the reader. 9

heretofore to be reformed: So at this time I trust
in God his spirit will woork a mightie effect in hym.
And the other wayes I am sure in theyr condition and
place, will mooue and further this Christian request
to Gods owne glorie: Whereof also I hope largely that
whatsoever so godly, learned, and faithful stewards
of the Lorde shall mooue, al other that be eyther godly,
learned, or zelous, will assent, prosecute, and further
the same, to the uttermost of their strength and habi-
littie: Whiche God graunt for his sonne Christe
Jesus his sake, to his onely honour, and reuerence of
his most gloriuous name, as also to the great commen-
dation of the gouernement of his church in England,
that other congregations of Christ els where
may confesse England to be no whyt infe-
riour vnto any in the world, but
rather a lyght and lanterne,
vnto the rest. Amen.

Amen.

A Stand against swearing god send vs, god send vs,
L Dnt, thy Sworde handyshesh, wath agaynst it.
E Except our Englande, leaue her othes outrageous,
X Egypt plagues were not so sharpe a scourge.
A S God wyl sende, when he his floore shal purge.
N D thyng doth more, diminish Gods glory.
D Dnt not God threaten, swearers his vengeance
E Except you repent, and be hartily sorry.
R Remember hel fyre, shalbe your pyttance.

NOVV VEL, God speede thy tongue,
And guyde thee with his grace:
That when to preach, thy course shal come,
This vice, thou mayst deface.
And as .S. Ridley dyd,
procure the poore some ioy,
When good King Edward dyd from hym,
perceyne their hard distresse:
So God geue thee to moue, that sharpe
Lawes may destroy
This filchy tyme, and thyne attempts,
God blesse with good successe.



Hriste our most blessed Saviour, in that his most perfect fourme of prayer, wherein al necessary goodnesse for soule or body is desired for vs, and all cupples due vnto vs, are required to be turned from vs, hath, as the most speciall, set downe this in the fyrst place before al other, a petition of al Christians, most necessary to be required at Gods handes: That the name of our heauenly father be sanctified, that is, alwayes esteemed holy and reuerend. And in deede, for good and louing chyldren, howe is any thing more requisite, or what more perfect note of true and sonlike loue is there, then this, That the son aboue al other thynges, doo seeke especially the honour and reuerend estimation of his father. So also God, the father of our Lord Iesus Christe, with the sonne, and the holy Ghost, one only God, of al might and power, when he had chosen one peculier people, to shewe his myght by them ouer al the worlde, he gaue vnto them, and consequently to vs al, Lawes, or Commaundementes, ten in number:

B ii

ber:

A Swoorde.

ber : but he gaue them by thunder and lych-
ning, by myste and darkenesse, by smoke and
fye. Mount Sinai was al on smoke, and the
smoke went vp to the middest of heauen: tea-
chyng vs by dreadeful signes, that his lawe
is to be had in reuerence, and his Maiestie
to be feared. Amongst whiche commaunde-
mentes, as in the former twayne, he teacheth,
that he is **GOD** alone, and therfore onely to
be honoured : so the next is, that his name be
no more lychely or vaynely vled. Vled yct,
but not in vayne : whereunto (yf God be to
be feared, that not without these great and
dreadeful signes gaue vs these his commaun-
dements) he addeth the penalty of his wrath,
The Lorde wyl not hold him guiltlesse, that
taketh his name in vayne. And yf the Lorde,
the lawe geuer, that knoweth best the entent
and purpose of the law, the iudge also against
the transgressours of the same, shal pronounce
vs gyltie, what remayneth to the person con-
demned, but bitter execution? How is it then,
that **GOD** by terrour commaundyng vs,
Christe by dutie of loue exhortyng vs, aboue
al thynges to seeke the honour and reuerende
estimation of God his name : his most glori-
ous

agaynst swearing. 11

our name notwithstanding is most baynely
 used, most shamefully abused, and blasphemed
 most outrageously. Howe farre this accu-
 sation woulde stretch, howe generally this
 fault is spread, that concerneth the dishonou-
 ryng of Gods name, it is not mine intent here
 to discover it. As the name of God in it selfe
 is most glorious, and can not be dishonoured,
 yet al the wayes & meanes practised by man-
 kynde, agaynst the glory of Gods name, to
 set them all downe, were a worke infinite.
 This smal Treatise, whiche I pray God it
 may be to the honour onely of his name, shall
 concerne the lawfulnessse of swearing, the ab-
 use of vaine swearing, the punishment of per-
 iury or forswearing. As two false Knaues
 neede no Broker, for they can easily enough
 agree in wickednesse *sine mediantes*. without
 any to breake the matter betwene them: so
 amongst true and faithfull men, there neede no
 othes. Where Vertue sayleth not, trueth of
 it selfe carrieth credite sufficient. But God
 onely knoweth who are his, and the simple
 cloke of Hypocrisie couereth many a sub-
 tyl soule. Double dealing of the moste,
 maketh manye men doubtfull where they
 Biii may

A Swoorde.

may trust. Chyſte is ſo conueyed by ſubtiltie, and falſchood is ſo diſguysed with fayre colours, that in a deepe deceptfulneſſe, a man woulde almoſt dread no danger: and he that ſtandeth in no feare or doubt of ſubtiltie, is ſoonest endomaged, wherout for our ſafetie the Lawyer teacheth vs this leſſon, to truſt fewe or none vpon their woordes, woordes are but winde, bynde euery mans bargayne ſure by wryting.

Because that faith and troth
with no degree wyl ſtande.
Therefore the Lawyer ſaith,
take wryting of his hande.

If no man would deceyue his neighbour, yf euery man woulde ſpeake the trueth from his hart, we then ſhoulde neede no wrytten bondes, othes ſhould haue no vſe amongſt vs. A remedy therefore it is againſt our corrupcion, and in doubtfull matters (confeſſyng God almyghtie his wyſedome, that he knoweth all and euery ſinguler worke and worde, deede and thought of man) we take his name, we vſe the name of God, that is,
not

not in bayne , but lawfully : we confesse his
almighty power, that he knoweth al thinges:
(A matter that muche concerneth his Ma-
iestie) for who can doo so (but God alone?)
we cal hym as witnesse of our trueth , that
we may prosper therein : we desyre hym also
to be a reuenger and punisher of our sinnes,
yf we do not speake the trueth . And there-
fore the Hebrues begyn their oth with this
coniunction of condition, If: and vse the fi-
gure ἀπόσιτισις suppressyng the rest, and
yet in deede intending this muche : If I
deceyue you , or yf I breake this othe , the
Lorde that is of al power reuenge it vppon
me. An othe therefore parteyneth to that part
of Gods seruice , whiche we call inuocation:
Cal vppon me, sayth the Lorde, make vnto
thy selfe none other Goddes, I am the Lord
thy god, vse my name. So when y we heare
the Lorde say, Take not my name in vaine:
let vs remember yet that the Lord said before,
I am the Lorde thy God, thou shalt haue
none other gods but me. Preach my name.
Cal vppon my name. Confesse my name.
Vse my name: take it not vaynely, nor in
triflyng matters abuse it not : I am the

A Swoorde.

Loꝛde, therefore to be reuerenced . But in matters of doubt , when mans wylsedom came goe no further, Confesse mine omnipotent power, cal vppon me, I am God alone, and knowe al . Make vnto your selues no other Gods , by attributpng vnto them that whiche is proper onely vnto mee , but cal me for a witnesse , call me for a reuenger. The Loꝛde sayde not at any tyme , Take not my name in vse : but he sayde, Take not my name in vayne , vse it not but with great reuerence, in consideration of my Maiestie: yet vse my name , Inuocate my name, or call bypon my name onely , for I onely am the Loꝛde , Thou shalt haue none other Goddes but mee . If inuocation parteyneth not vnto me alone, I am not God alone . Anabaptista, & Manachei, and other sectaries, are thus easily confuted : when they deny the lawfull vse of the name of God , they deny Gods reuerence, they deny Gods power , they deny God to be God . But yf they wyll not vnderstande that Inuocation confesseth and attributeth omnipotencie vnto the person that they doe inuocate or call bypon , and where there is no inuocation, there is no god.
head

agaynst swearing. 13

head or power diuine acknowledged, let
them yet consider this substaunce follo-
wng.

- 1 Gods commaundment vnto his people,
to sweare by his name.
- 2 That God forbyddeth his people to
sweare by the name of strange Goddes,
least by inuocation, they shoulde attribute
that omnipotencie vnto Idolles and De-
uyles, that is proper to hym alone.
- 3 The example of God, swearing for our
capacitie.
- 4 Examples of Patriarkes, Prophetes, A-
postles, and Christe hym selfe, which in no
case can be contrary vnto G D D his fa-
ther.

When

Do

A Swoorde.

Exodus. 19

Exodus. 20

Exod. 22

7.

8.

10.

11.

Vhen the Lord had chosen Israel from
all other nations, and had procured, by
terroure, of his power, the reuerence of his
maiestie, the force whereof was so great, that
the people fled for feare of his might, & stood
a far off from the mountayne, and sayde vnto
Moses, Talke thou with vs, we will heare
thee: but let not god talke with vs, least we
die. Euen the Lord hym selfe by Moses vnto
Israel from his owne maiestie, amongst
many other, gaue this lawe: If a man deliuer
his neighbour money or stuffe to keepe, yf
it be stolne out of the house, yf the theefe
be found, he shal pay the double: But yf the
theefe be not found, then the maister of
the house shalbe brought vnto the iudges,
To sweare whether he hath put any hande
vnto his neighbours goods, or no. Where
the Lord him selfe appointed an oth, as an or-
dinarie meane to decide a controuersie, and a
sufficient testimonie of trueth in a doubtfull
matter. Againe in y^e 10. & 11. verses of the said
chapter, If a man deliuer vnto his neigh-
bour an Asse, or an Oxe, or any other beast
to keepe, if it die, or be hurt, or be taken a-
way of enemies, and no man see it. An oth
of the

against swearing. 14

of the Lord shal be betweene them twaine,
that he hath not put his hande vnto his
neighbours goods. Here is the appoyntment
of an oth by the Lord him selfe. It is called an
oth of the Lord, because they should swear
by the name of y^e Lorde onely. Also. 6 Deut.
Moses heedefully & carefully remembryng a-
gaine vnto Israel the Lorde his commaunde-
ment, when he commaunded them to lay by
in their hartes, to teache them to their chyldren,
when he geueth them this most earnest *Cau-*
at, Beware lest thou forget God, he addeth
specially, Thou shalt feare the Lorde thy
God, and serue hym, and shalt swear by
his name. Which commaundement he also
rehearseth in the, 10. of Deut. 25. & in the, 4. of *Jeremi. 4.*
Jeremie 25 shewyng howe great a part of re-
ligion consisteth in inuocation or callyng by-
pon the name of the Lord only. The Lord by
his Prophet mouyng them earnestly to re-
turne, not haltyngly, nor halfly, nor holowly,
but holply, and wholly vnto the Lord, he espe-
cially teacheth them to swear by his name,
Thou shalt swear, The Lorde lyueth:
Tying an oth, or euery oth, to these lymits,
Vainely thou shalt not swear: but in
trueth

A Swoorde.

trueth, in iudgement, in righteousnesse, and then thou shalt take none other to witnesse but the Lorde hym selfe, wherunto he addeth the maiestie of the Lord, & the benefite of the people, That the nations may be blessed in the Lorde, that the people may glory in the Lorde. Against the glory of whose maiestie ful highly it is, yf any other be taken in his place, if any other be sworne by, if any other be called vpon, either for grace, to geue blessing vnto trueth, or for might of power, to reuenge fallshood. For what is that, but cleane to forsake the lord, & to attribute omnipotencie or al power & strength to some other. Wherefore the Lorde in his zelous wrath against Iuda, amongst al other sinnes, for which in his iustice he poureth vengeance agaynst them, euen to the utter destruction thereof by the handes of the Chaldeans, he reckoneth this as a capital crime, How should I spare thee for this, thy children haue forsaken me. The Lorde himselfe sheweth him the maner howe, They haue sworne by them that are not Gods, they haue forsaken me. This fault the Lord reckoned so iniurious to his glory, that with a myghtie vehemencie of speech he saith, How can

Ier. 5. 7.

can I spare thee for this ? in effect thus,
Suerly I wyl not spare thee, the Chaldees
shal destroy thee.

Whereof the Lorde gaue a speciall com-
maundement in the . 23 . of Exodus. Take Exodus. 23.
heede to al thinges that I haue said vnto you,
and ye shall make no mention of the name
of other Gods, neyther shal it be heard out of
your mouth. And in the . 23 . of Iosua, Make Iosua 23.
no mention of their gods, nor geue or take a-
ny cause to sweare by them. He said not, take
not theyr names in bayne : but, take them not
at all, let them not be heard out of your
mouthes. So the . 19 . of Esay, where the Esay. 19.
Lorde geueth a speciall fourme how the Lorde
is serued and honoured according to his owne
good wil and pleasure, the Prophet expresth
it thus, At that day, fise Cities of the Lord
shal speake the language of Canaan, & shall
sweare by the Lorde of Hostes. And thus the
Lorde hym selfe also dyd most zelously, as to
he we his only omnipotence, and howe it
stretcheth vniuersally. In Esay . 54 . I haue
sworne by my selfe sayth the Lorde, the worde Esay. 45.
is gone out of my mouth in righteousnesse, &
shal not returne. Every knee shal bow vnto
me,

A Swoord.

me, and euery tongue shal sweare by me : according whereunto, not vainely, but reuerently, in matters of great waight, to end contentions. To make assurance of promises to be kept in testimonie of trueth, we reade how the fathers, both Patriarkes and Prophets, haue sworne.

Gen. 12.

So Abraham swore vnto Abimelec in couenant of his safetie.

Gen. 26.

Isaac lykewise in the like case, swore vnto Abimelec, Abuzzah, and Phicol.

Gen. 31.

Jacob swore vnto Laban, concernyng the bounds of theyr grounde.

Exod. 2.

Moses agreed by couenant of oth to dwell with Iethro.

Ibidem.

Jonathan sware to Dauid.

Ibidem.

Dauid sware to Jonathan.

Jonathan and Dauid sware both.

Lykewyse Saul required an oth of assurance, for his seede after hym : and Dauid sware vnto Saul.

1. Reg. 1.

Also Dauid in the presence of Nathan the prophet, sware vnto Bethsheba that Solomon should reigne after hym.

1. Reg 17.

Helias the Prophet sware vnto Achab the kyng.

Elizeus

Elizeus sware vnto Heli as that he woulde goe with him.

2. Rege. 2.

The Angell sware by hym that he woulde worlde without ende.

Apos. 10.

So also the Lorde peeldyng vnto our weakenesse, confirmed al his promises by an oth, hauing no greater to sweare by, according to the fashyon of men, he sware by him selfe, concernyng his couenant with Abraham.

By my selfe haue I sworne, I wyll suerly Gen. 22. blesse thee and thy seede: which oth he confirmed vnto Isaac.

I wyll suerly perfourme the oth which I Gen. 26. sware vnto Abraham.

Also by Esay, I haue sworne by my selfe, sayth the Lorde. The woorde is gone out Esay. 45. of my mouth, and shall not returne.

So Dauid remembreth the Lorde his couenant confirmed vnto hym by the Lordes oth, I haue sworne vnto Dauid my seruant: and againe, I haue sworne once by my holinesse, I wyl not fayle Dauid. Psalms. 89.

Like wyse the Prophet remembryng the Psalm. 96. disobedience of the Israelites, remembreth also how the Lorde sware that they shoulde not enter into the lande promised vnto them.

The

A Swoord.

Psalm. 110. The Lorde sware concerning the everlasting Priesthood of Christ. And agayne vnto Dauid, The Lorde sware in trueth, and wyl not **Psalm. 132.** shrink from it.

Hebrues. 6. Paul also remembreth at large, howe the Lorde sware vnto Abraham, and as it were ratifying y^e vse of an oth: An oth, saith he, for confirmation, is an end amongst men of all strife. Whiche thyng also for testimonie and confirmation in his earnest zeale, Paule also dyd, as first to the Romanes, God is my witness: And to the Corinthians, I cal God to **2. Corint. 1.** recorde vnto my soule: And to the Galatians, Behold I witness before God, or, I cal **Galat. 1.** God to witness that I lye not: And to the Ephesians, God is my record: & so likewise **Eph. 1.** to the Thessalonians. And yet no Christian euer doubted but y^e Paul was led by the spirit of God when he wrote those Epistles: In so much that Augustine sayth, It were an heynous wickednesse to say that Paul, especially in his written Epistles, hath violated or broken that Gods commaundement. Thou shalt not swere. Therefore, saith he, you must understand that which is set downe (non omnino not at al.) That is, as much as in you lyeth, haue

haue none affection at all to sweare, chynke an
othe to be no grace nor no garnishyng vnto
your speache: Dtherwise howe shouide we
excuse Christ him selfe: Or shal we with Por-
phirus or Iulianus condemne Christe, that
his woordes and commaundementes are one
thyng, his lyfe and conuersation are ano-
ther: for so these vile Heretiques carpe at
Christe, and vpon the selfe same saying, doo
they harpe with the Manichees and Ana-
baptistes, vrgyng vehemently the woordes
without sense, Swear not at all, not at all, let
your communication be yea, yea, no, no,
that whiche is more then this, is synne.
Whiche commaundement if it were not to be
enterpreted, Christ in deede had done violence,
for he hath vsed often, as a testimonie of truth,
and as a confirmation of his speache, Amen.
Amen. Whiche is somewhat more then a
playne yea, for it soundeth as muche as, Cer-
taynely, Truly, Verily, or, of a certayne
truth. And in this sense Paul sayth, All the
promises of GOD in Christe are yea, and
are in hym Amen. that is, truly, perfectly,
fully, assured, perfourmed, compleat & ended.
And let vs marke now what a great othe this
C. i. is,

2. Corin. 1.

A Swoorde

is, Amen, Veryly, and Truly, or, Of a trueth: whereby I appose theyr conscience to re-
clayme them thereby, that thynke it is no othe
to say, Truly, or, Veryly: insomuche that in
our customable spcache, yf a man say, Truly:
it is replyed, Yea, but you dare not sweare:
when he alreedy hath sworne full deepely. S.
Paul sayth, God sware. Marke now the
fourme of the oth set downe by Paul, Truly,
or, Suerly I wyll blesse thee. So also the
Prophet David remembreth that the Lorde
swore vnto the Israelites, that they shoulde
not enter into the lande of promise. Turne
vnto the. 14. of Numbers, where the Histo-
rie of theyr murmurynge is expessed, and the
fourme of that othe is thus set downe, Suerly,
or, Certayneley, they shall not see that good
land. So often as we say, Certainely, assured-
ly, truely, or veryly, so often in deede we doo
sweare: for though G D be not expressely
named, yet in nampng trueth, God is named,
for God and trueth are one, and the selfe same:
And the strength of an othe consisteth more
in honourynge God by trueth, then in the out-
ward naming of God. Let all men then either
learne or remember, whercas customably
they

Heb. 6.

Psal. 95.

Num. 14.

Truely.
Veryly.

they vse vayne, Truly, when many tymes
there is neyther trueth nor veritie in theyr
saying, how that they most greuously offend
God, who is in deede all trueth, and the onely
trueth. So then neyther may the Anabap-
tistes restrayne this vnto the tyme onely of
the olde Testament, neyther may they so vrge
the wordes by the letter, that they thereby
take away the iust interpretation and sense
thereof: For so shoulde Paul and Christ hym
selfe be condemned, so shoulde God his mer-
cie, declared heretofore by his Prophetes vnto
the Gentiles in Christe, and after Christe
his commynge, be frustrated and made voyde,
whiche were blasphemie agaynst the spirite:
and an infinite heape of other mischiefes
woulde ensue, yf lyke places of Scripture
were violently forced accordyng to the letter.
We must therefore vnfolde them accordyng to
their meanynge, and take them vp as they lye.
The sense dooth offer it selfe as playne as can
be, yf we marke vppon what occasion, and to
what purpose Christe gaue this commande-
ment. The Iewes had gotten this euill cus-
tome of swearynge by creatures, as, by the
Temple, by the Aulcer, by Heauen, by Hieru-
salem,

A Swoorde

salety, by the Earth. &c. And though they
swore falsely, and intended to deceyue theyr
neighbour, yet yf they named not **G O D**
expresly, they thought it was no sinne. Such
lyke vnto the foolyshe people of our age, that
entendyng to deceyue others, by subtiltie of
sounde, or by eclipsing the pronounciation,
reckon yet their craftie entent to be no de-
ceipt: such I meane as answere thus, **G O D**
pronounce me at the last day. By God, I neuer
defended hym in all my lyfe. When they
thynke and hope that other men wyll iudge
that they meane, **G O D** renounce me, I neuer
offended hym. Thus dyd the Jewes, though
they carried in theyr myndes a full and per-
fect entent of deceypt, though theyr com-
munication was myngled with common
and customable othes, yea though they dyd
forswear them selues falsely, except there
were some expresse namyng of **G O D**,
they reckoned it none offence at all. And to
this Dyuelyshe purpose they abused this
texte, Thou shalt not forswear in my
name, least thou defile the name of the
Lorde thy **G O D**. Otherwysse (so that
they vsed not inuocation of **G O D** expresly
by

Augustine
de. ser. dom.

Leui. 19.

by name) although they sware and forsware,
 although they vied execration, whiche con-
 teyneth cursyng and bannyng, and despyr-
 yng of vengeance (As in example, *The Earth*
open and swallowe me . The stones of the
Temple fall vppon me : or suche lyke) they
 made none account of any suche othe or exe-
 cration. And this Christe correctyng in the
 23. of Matthewe, he calleth them blynde
 guydes, and blynde Bussardes, shewyng
 them that there is no place nor plot in the
 worlde, wherein **G D** hath not set some
 cognisaunce of his glory : Heauen is his
 seate, the Earth is his footestoolle. He that
 sweareth by the Temple, sweareth by it,
 and by hym that dwelleth in the Temple.
 He that sweareth by Heauen, sweareth
 by the throne of **G O D**, and by hym
 that sitteth therein. This spake Christe, to
 confute theyr damnable custome of swearyng
 commonly, and theyr doctryne interpretation
 of swearyng or forswearyng by the name of
G O D, and teacheth them withall an
 orderly fourme of behauiour in theyr com-
 mon speache, Let euery man speake the
 trueth to his neyghboure from his hart,

Matth. 23

A Swoorde

Matth. 5. and say, Yea, it is so : Let hym renounce
falshood, and say, Nay, it is not so. Let this be
an order establiſhed for your dayly commu-
nication. And nowe let vs harpe vpon com-
munication, communication : as they chaunte
out, Not at all, not at all : and then the true
ſenſe is, In your dayly communication, vſe
none othes at all, or vſe not at all any othes
in your dayly communication : But ſpeake
truely, and ſay, yea, or nay. So that Chriſte
is not contrary to G D D his father, he re-
pealeth not the decree of G D D, eſtabliſhed
for the vſyng of his name in iudgemente,
in iuſtice, in doubtfull cauſes concernyng
equitie and ryght : but he rebuketh that which
G D D forbade, Vayne and raſhe ſwear yng,
and foolyſhe conceyued opinions, of this or
that othe. Thus vſyng Gods name lawfull-
ly; we muſt neuer abuſe the ſame. G D D
that ſayde, Iake not my name in vayne,
hath therefore appoynted the ryght vſe of
his name, becauſe he hath forbidden the ab-
uſe thereof. Of ſtrange Gods he hath ſayde,
Exo. 23. By the name of ſtrange Gods thou ſhalt
not ſweare at all : the name of any of them
ſhall not be hearde out of your mouthes.

He

against swearing. 20

He sayd not In vayne: but, Not at all, of any other besydes hymselfe. Of his owne name only, there is a lawfull vse allowed & commaunded vnto the Godly: as to spread his glory.

- 1 By preachyng his name. { Goe and preache the Gospel *Mat. 11.*
vnto all creatures.
Preach the word'e, be earnest *2. Ti. 4.*
in season, and out of season,
- 2 By geuyng thanks and honour vnto his name. { I wyl alwayes geue thanks *Psal. 33.*
vnto the Lord, his praise shal
euermore be in my mouth.
I wyl deliuer thee, and thou *Psal. 49.*
shalt honour me.
- 3 By professyng and confessyng gods name and power. { He that confelleth me before *Mat. 10.*
men, I wyll confesse and ac-
knowledge hym before my
father.
To confesse gods name, pro- *Rom. 10.*
ceedeth from the mouth.
Confesse the Lorde, and call *Psal. 14.*
vpon his name.
- 4 To inuocate or call for helpe at the name of the Lord. { Call vpon me in the tyme of *Psal. 49.*
trouble.

Vnto the which part, most specially the ryght vse of an othe apparteyneth: As,
C. iiii. when

A Swoorde

*memo-
andum for
wearers.*

When by calling GOD to witnesse, we confesse his omnipotent power, and desyre hym to maynteyne and prosper vs in tructh, and to punyshe vs, or to be auenged vpon vs, yf we speake, or doo, or entende any fallshood or deceypt: which both we are sure he wyll do, because he is God. But what is it to take Gods name in vayne? It is,

- 1 To call God a witnesse in vniust or in trifelyng matters.
- 2 To sweare rashly, vnaduisedly, or without vrgent necessitie, tyme, place, and authoritie not considered.
- 3 Or once to name God, without the reuerence due vnto the maiestie of his name, of whom nothyng may occupy so much as our thought, without due remembrance of his honour.

Sap. 1.

Thynke not of the Lorde, but in goodnesse, sayth Solomon, and the Lord hym selfe, Ye shall not sweare by my name in vayne, neyther shalt thou defyle the name of thy God. I am the Lord.

Leui. 19.

Vnto all the Curses and Plagues that Moses from the mouth of the Lorde remembred: As the curse at home, the curse abrode,
the

ut. 28.

against swearing. 21

the curse of hunger, the curse of thyrst, the curse of pll successe, the curse of sicknesse, of madnesse, of penurie, of oppression, of captiuitie, vnto them all, he addeth this as a chiefe addition, These and many moe plagues shall the Lorde heape vpon thee, vnlesse thou feare the glorious, myghtie, and terrible name of the Lorde. Thy name is woonderfull, O Lorde, and onely to be had in reuerence. The Lorde wyll not holde hym gyltlesse, that taketh his name in vayne. It is remembred by Aben Ezra, that the Egyptians had a custome to sweare by the head of theyr Kyng: which oth, who so euer perfourmed not, no raunsome woulde redeme hym from death, because he despised the King: How muche more, not without due reuerence and feare, ought we to name or thynke once vpon the name of our God, who only is God, and without or besydes whom there is no God. Thou onely art great, O Lorde, and great is thy name in strength and power, who feareth not thee thou King of Kinges? thine is the glory aboue all. How muche the hyghlyer we esteeme of Gods glory, with so much the more reuerence ought we to thinke

C. v.

and

Psal. 8.

Exodus. 20.

Iere. 10.

A Swoorde

Prou. 10.

*Bayll of
custome.*

and to speake of his name : but as he that spea-
keth much, speaketh sometymes vnadvisedly
for haste, as Solomon remembreth, Vnto
many woordes, folly is neuer absent or wan-
tyng. In much speache, there is eyther flatte
falshood, or vanitie, or superfluitie at the least,
or peraduenture all at once. So of the often
naming of God, much more of often swearing
by his name, there aryseth a bayne abuse, an
vnhonourable derogation, a path way to the
Palace of periturie, an open accesle, or rather
a compulsion to the pit of perdition. The Ad-
ulterer, the Theefe, the Murderer, can not al-
wayes do that wickednesse that they woulde:
But he that accustometh hym selfe to bayne
swearng, though of purpose he would some-
tymes frame and fashion him selfe to abstaine
from swearng, yet can he not for his lyfe so
doo: Custome succeedeth, or rather groweth
in natures rone. So that at al times he swea-
reth, and by swearng dishaloweth, as much
as in hym lyeth, the most holy and reuerent
name of God: In so much, that a common
swearer, yf he be in the feare of God repren-
ded for his bayne swearng, he answereth
with an other othe, that he sware not afore.

I haue

I haue hearde ere now, a bayne fellowe to gently reprehended for the damnable custome of swearing, and his answere hath ben with an execrable oth, that suche reprehension needed not, for he neuer swarc lyghtly: whose woordes truely vnderstoode, he spake more truely then he was aware, not lyghtly, but heauily. Coulede any Christian beare it, to heare the most honourable name of our glorious G D so terribly abused: Hereof sayeth Chrysostome, Lyke as a continuell babler pratleth intemporally some vnseasonable speache: so no man sweareth often, but he also too many tymes forsweareth hym selfe. Therefore sayth Augustine, because he is farther of from periurie that vseth not at all to sweare, then he that sweareth redyly in matters of trueth, the commaundement of our Saviour is, that by abstayning from swearing, we myght be sure not to forswear, rather then by swearing in matters whiche we suppose to be true, to draw oz dyue our selues into the acquaintaunce oz familiaritie, nay rather into the danger, damage, and destruction of periurie. To sweare that which a man deemeth to be true, is not expedient, nay it is intollerable,

Chrysost.
super. Ma

A Swoorde

ble, and may not be admitted, and thereof Michael de Hungaria, setting downe particular kindes of swearyng, by the fyrst and last letters of this woorde *Fato*, and by *Idonea*, forbyddyng fyrst to sweare falsely, and then also to sweare that whiche we deeme to be true. For though a man see his friende on Horsebacke at Byschoppes gate in London, ententyng to ryde to Cambrydge the nexte day, he may not therefore sweare that he is at Cambrydge, though he thynke verily that he is there: for though he iudge so, yet it may be otherwyle. And, but in trueth a man may not sweare. Sweare not then sayth he *per primas fato, per idonea notificato*.

α
fa.

TO. 60

Falsely: for God is trueth.

As you thynke: for you may be deceyued, be sure fyrst that it be vnpoubtedly true, before ye sweare.

Irreuerently: for it is agaynst Gods honour.

Deceitfully: for your sayth is geuen as it is receyued, and as he vnto whom you made or gaue your sayth vnderstande it, so it is to be interpreted and perfourmed.

Deceitfully or idelly. Sweare neuer, but to good purpose, & then not but in trueth, in equitie, and iudgement.

Sweare not

against swearing. 23

{

 N
 S
 Swear not
 A

 Negligently : not regarding what you
 swear, for God is the reuenger.
 Erroniously : for it diminisheth the re-
 uerence due vnto Gods name.
 Accustomably : for who so doth, the
 plague of God shall not depart from his
 house.

AS our prouerbe is of swearing, Set your
 minde on it, and it wyl come alone : So
 in deede, vsf breedeth facilitie, facilitie engen-
 deth familiaritie, familiaritie maketh redi-
 nesse, redinessse frameth perfectnesse, perfect-
 nesse breedeth custome, custome forceth con-
 tinuance, continuance conueryeth vs to
 senselesnesse, senselesnesse lulleth vs a sleeps
 in the cradle of Securitie, so that we feare
 not, nor feele not our desperate fall into the
 paynefull pyt of Periurie, the unhappie re-
 warde whereof, is perpetuall infelicitie. Let
 vs take heede then of swearing, or of the rathe
 or haltp naming of **GOD**, without the reue-
 rence due vnto his most glorious name. For,
 as with muche water passeth eyther Grauell
 or Mudde, and, as the seruauit that is often
 tymes beaten, is seldome without some blewe
 spotte : so, he that often tymes nameth God,
 nameth hym baynely, and vnreuerently, as
be

A Swoorde

he that sweareth often, dishonoureth his maiestie, and oftentimes falleth into periurie. What mockery and derision is this agaynst Christe, in the Church, when the name of Christe Iesus is sounded, to bende or bowe in token of reuerence, and all the weeke after to sweare by hym, as though he were woorthy none honour at all? The Iewes, as we vnderstande by the gesture of the hygh Priestes, vsed to teare theyr garmentes when they supposed that they heard any blasphemie. The Turkes reckon and esteeme so reuerently of theyr Mahomet, that they neuer lyghtly or bayuely sweare by his name, neyther do they admitte vnto any office of gouernement any swearer, what byrth soeuer he be of, or though he be for any other qualitie neuer so notable. Amongst the Heathen people, it is woonderfull, a terrible shame to Christians, that Regulus, a woorthy Romane, beyng taken prisoner of the Carthaginians, when they of Carthage despyed rather to haue had theyr owne prisoners from the Romanes, they sent this Regulus to Rome, without any gage or pledge, saue his fayth onely. When he was at home at Rome, he perswaded his countrey-

men,

Ar. 14.

*ripolita-
us.*

*August. de
uitate dei.
Li. 15. c.*

against swearing. 24

men, that this message was not profitable for his Countrey : and for his othes sake yet, not otherwyse compelled, but onely to keepe his othe, he returned as a prysoner to Carthage: where, after the most cruellest maner that the mischiefe of their most bloodie mindes could inuent, after suche a sort as I neuer read the lyke, they put hym to death most terribly. This was theyr guyse. They compassed hym in close rounde about with planks, the planks were dryuen thicke with Iron pricks, the poyntes wherof were made exceeding sharpe, so that he coude not bende hym selfe to leane any way, without greuous woundes, whereof his fleshe rancklyng, the longer he lyued, the more greuous woulde be his payne, waking or sleepeing his feete must beare the burden of his whole body : he myght truly say, *Vivus viden / q. perio*, I lyue, and see ful wel I dye. So the Saguntinians, rather then they woulde breake theyr fayth made vnto the Romanes, they endured willingly all the punishments that hunger, swoorde, or fire, could do vnto them. Liuius remembreth two Romane Souldiers taken prysoners, dismissed by Hannibal vpon theyr othes, to retorne agayne to his

Li 3. cap. 20

A Swoorde

his Campe. The first, subtilly left his Swoorde behinde hym, and when he was gone a good way from the Campe, he returned agayne to fetch his swoorde: meanyng by this subtyl returnyng, to saue his othe, and neuer moze to returne. But when this case came to be disputed at Rome, the heathen Romanes sent hym backe agayne as a periured person, affirmyng that an othe ought so to be perfourmed, as he vnto whom the othe was made dyd vnderstande the promyse. What shame is this to Christians, that the Heathen people which knowe not GOD, woulde not sweare rashly, but reuerently: and duely dyd keepe theyr fayth promised. And we, that professe Christ, sweare rashly, and breuerently: and, so we be trusted when we sweare, we care not afterwarde for keepyng our fayth. Beleue not a common or customable swearer: howe can he keepe any fayth or credite in hym, that powreth it out continually: He that sweareth alwayes by his fayth, sweareth all away. So a swearer may be beleued, his care is neuer after to perfourme his fayth. If a common swearer dyd beleue in God, yf he dyd hope to be comforted by hym, yf he dyd thynke that
God

Counsell.

against swearing. 25

God woulde punishe his perjurie, surely he woulde not, without reuerence and feare, he woulde not without vrgent cause in cases required, take once the moste blessed name of Gods maiestie in his mouth. Nowe when he beleeueth not hym selfe, that whiche he affirmeth vnto another, who shal belecue hym? Why do we not say vnto common swearers, why do you lye? Dyz you speake trueth, why doo you sweare? yf you doo belecue in God, why do you so dishonour the glory of his name? If you do not belecue in God, why woulde you haue me to belecue you, when you sweare by that God, in whom you your selfe do not belecue? Solomon in the case of two women contending for one chyld, to trye wher true natural loue rested, made a countenance as though he would haue cut the child in peeces. The wicked bloodthirsty woman, of whom the child had no nature or substance, cried with a loud voice, deuide it, deuide it. The true mother, in whom nature rested, made her humble request: Not so my Lorde, let the chyld lyue and prosper, let no violence be done vnto it. In the auncient records of the Romanes it is remembred, of an adulteres

A Swoorde.

hauing thre sonnes, that vppon her death bed
she told her husband, that of thre boyes, one
only was his. This father, when he shoulde
dye, entreated earnestly his executors that
they would do theyr diligence, by al wisdome,
to trye whiche of the thre was his naturall
sonne, & vnto hym by Will he bequeathed his
whole lande. The saythful and trustie Execu-
tors thus made experience where nature re-
sted: They tooke the dead corpes of the father,
and set it agaynst a tree: vnto euery of the
thre chyldren they deliuered a bow and an ar-
row, they tolde them that theyr fathers wyll
was doubtful, and the diuision of the land was
harde: the best way was to try by happy ha-
zard, he that could shoote nearest the fathers
hart, should haue al. The two bastardes, in
whom rested no sparke of naturall loue, shot
with good wyl: the thyrd with reuerence refu-
sed so fylthy a fact: Whereby, if he were
perceyued to be the true sonne, what bast-
ardes shal we know them to be that shoote at
euery part of Christes most blessed person:
Common swearers cruelly beare no naturall
loue to GOD, but teare him in peeces. shoote
at his hart like bastardes, and crye with that
Strumpet,

against swearing. 26

Strumpet, Deuide hym, deuide him, cut him
in peeces. Whereof sayth Agulline, They *Agustine*
synne no lesse that blaspheme Christ nowe reig- *in Ma*
nyng in beauen, then they whiche crucified h, m
here vpon the earth. Thine enemies O Lorde, *Psalm. 1*
takethy name in vayne. Remember this
O Lorde, howe the enimie hath rebuked: *Psalm. 7*
And howe the foolishhe people hath blas- *Psalm.*
phemed thy name. God shal wounde the
head of his enemies, and the heary scalpe of
suche a one as goeth on thill in his wicked-
nes. Powre out thine indignation, O Lorde,
vpon the Heathen that haue not knownen *Psalm. 7*
thee, & vpon the kingdomes that haue not
called vpon thy name. As for the blasphemie
wherewith our neighbours haue blas-
phemed thee, rewarde thou them, O Lorde,
seuen fold into their boosomes. Make their
faces ashamed, O Lorde, that they may
seekke thy name. Let all good Christians
say with hart and voyce, in woide and lyfe,
Blessed be the Lorde our GOD, euen the *Psalm. 7*
Lorde GOD of Israel, yea blessed be the
name of his Maiestie for euermore. They
that in profession sometymes graunt this re-
uerence and honour vnto the Maiestie of

Di

Gods

A Swoorde.

emi. 5.

Gods name, and yet, by the vnreuerent abuse of his name, practyse the contrary, are very wel resembled vnto those Jewes, that put vpon Christ a purple Robe, & platted a crowne of thornes vpon his head, and put a Reede in his hand like a Scepter, mocking him in dede after the moste delpytfull maner that they could deuise, but yet in woordes they saluted hym courteously, and sayde, *Hayle king of the Jewes*. They are a lyke vnto those people, whom the Lorde by his Prophet Ieremi reprehended, They say the Lorde lyueth, this is theyr spech in words they say so, but examine theyr relygion in dede, they sweare falsly. Gods name is not honored, but dishalowed as much as in them lieth. They take the Lordes name in testimonie that it is ful true, whē yet notwithstanding it is ful false: what greater dishonour can they do vnto the Lord? Do they beleene that God knoweth it not: which were agaynst his omnipotencie: or do they thynke that God wyll leaue so great a sinne unpunished: which were agaynst his promise. The greatnesse of this sinne, the Prophete thus describeth, They haue made their faces harder then a stone. Right terrible is that whiche.

GOD

agaynst swearyng. 27

GOD threatneth by *Zacharie*, Behold a fly-
 yng booke of .xx. cubites long, and .x. cu- *Zach.*
 bites brode, conteynng a curse of GOD
 agaynst theeues and swearers, I wyl bryng
 this curse foorth faith the Lorde of Hostes:
 it shall come foorth vppon the house of the
 theefe, and vpon the house of the sweaier,
 that sweareth falsly by my name . This
 curse shall remayne in the myddest of their
 howses, and shall consume them, tymber
 stones, and al . And this good counsayle from
 the Lord, we haue by the wyse Kyng *Solomon*, *Eccle.*
 Let not thy mouth be accustomed with
 swearyng, for in it there are many falles.
 Let not the namyng of GOD be continu-
 ally in thy mouth . For lyke as a seruant
 that is muche beaten cannot be without
 some spots: So he that sweareth, and hath
 the name of GOD continually in his
 mouth, cannot be free from sinne . A man
 that vseth muche swearyng, shalbe fylled
 with iniquitie, and the plague shal neuer
 goe from his house . He that sweareth in
 vayne, shall not be founde righteous . Much
 swearyng bryngeth suche horror, that it
 maketh a mans heare to stande vpryght,

A Swoord.

name . In this number of good kynges, in this respect, are to be remembred.

e quibus
msule.
ob. Fox.

1 Kyng Iue.

2 Kyng Alfride.

3 Kyng Edwarde.

4 Kyng Edmonde, whose lawe was, that whosoever was once proued periured, should for euer be separated from Gods congregati- on . And of lawes made in his tyme for this, and other matters , looke the collections of W. William Lambert, whiche were imprinted by John Day. Anno. 1568.

ambert.

5 Kyng Henry the fyrst, for example to the whole Realme, beginning at his owne house, first ordeyned that within his owne Pallace, yf any dyd sweare, he should forsayte to the vse of the poore for euery othe.

albans.

If he were	{	A Duke,	xl.s.
		A Lorde.	xx.s.
		A Knight, Squire,	} r.s.
		or Gentleman.	
		A Peoman.	iii.s.iiii.d.
{		A Page or Lackie, to be scourged.	

There be lawes for meaner matters more duely obserued , G O D graunt that his honour may be most specially regarded . A-
men.

In

agaunst swearing. 29

In Fraunce, Kynges that holde theyr Crowne in Homage to the Kynges of England, haue made these lawes, to this purpose: fyrst Ludouic Kyng of Fraunce ordeyned, that al periururs and common swearers, shoulde haue theyr lippes seared with an hot burning iron: and this punishment he caused to be put in execution, openly at Paris, vpon a Citizen there.

Philip, an other of the kynges of Fraunce, constituted this generall lawe: that who so *Vincentius* euer, were he Gentle or simple, yea though *in specula* he were for byrth ryght noble, in what place so euer it were, though he were in a common Tauerne (where many wise men forget themselves) if he blasphemed gods name, he should strayght way be drowned.

Maximilian, the Emperour, made this Law, that whosoever was iustly reprehended as a bayne swearer, shoulde leese and pay xiii. s. iiii. d. but yf after his reprehension, he woulde not both be sorowfull for his sinne, and willyngly pay the sayd monecy, he shoulde lose his head.

Philip, an Earle of Flaunders, for the precinct of his dominion decreed, that who so

D v

euer

A Sworde

euer forsware himselfe, shoulde loose both his goodes and his lyfe.

Libr. 4.

Antiq. C. 6.

Iosephus counsayleth, that the blasphemers shoulde be stoned, and then hanged by one whole day : afterwarde, beyng taken downe, that he shoulde be throwen into a hole or pyt, without any solemnitie of buriall.

Iusti. 77.

Novel con.

Iustinian, the good Emperour, unto his Citizens of Constantinople, counsayleth and commaundeth thus. Where as many in wordes and othes execrably abuse the moste reverend name of God, whereby Gods heauie wrath is procured : we exhort you, that you abstayne from cursing and bannyng, and from swearyng, eyther by your head, or by your heare, or by any other othes. If or if iniuries done vnto man, be not vnteuenged, much more, he that dishalloweth Gods name, is woorthy of great punishment, for such faulces truely both hunger and earthquakes, and the plague of Pestilence, falleth vppon vs. We therefore gently exhort you, that you abstayne from suche greivous crimes. If any wyll not be warned by this our Counsayle, first as he shall procure Gods displeasure, so shal he be sure not to escape unpunished : for

we

agaynst swearing. 30

he haue geuen vnto our most worthy gouernour of this our roial Citie, this earnest commaundement, that he shall apprehend the offenders herein, & cause them to die the death, cast God hym selfe shoulde punish both this Citie and the whole Realme, for leauyng so great faultes unpunished.

The lawe of the Egyptians was, that no swearing shoulde be vsed, but in lawfull causes. If any were proued periured, he lost his head. *Egypt.*

The Sithians had a Lawe lykewyse, that whosoever was proued periured, should lose his head: and he that made prooffe thereof, shoulde haue his goodes. *Sithia.*

The Romans had a Lawe, that who so ever was proued periured, he should be throwen downe from the hygh Rocke Taipeiuz: and therefore when they did sweare, they helde a Stone in their hand and protested: If I lye, or sweare ought but trueth, cast me downe the Hyll violently, as I flyng this stone from me. *Romanes.*

But to goe beyonde men. The Lorde hym selfe hath made a Lawe: He that blasphemeth the name of the Lorde, shall dye for *Le. 24.*

A Swoorde.

*A remem-
brance for
Fathers &
Mothers.*

for it, all the multitude shall stone hym to death: whether he be Citizen or Stranger yf he blaspheme the name of the Lorde, let hym dye the death And this lawe God commaunded to be put in execution vpon y^e sonne of Salomith, whiche was the daughter of Dibri, where no doubt the Mothers name is remembred and the Grandmothers, for their offence of yll education.

Iosuah.9.

Lykewyse Iosue, & the Israelites, made a faythful oth with the Gibeonites. In y^e dayes of Saul that oth was broken: whiche breach of fayth, the Lorde punished with thre yeeres continuall famine: which famine was not taken away, vntyl seuen of the sonnes, or ney of the kinred of Saul, were hanged vp vnto the Lorde. Lykewyse Mathathias, whom the kyng of Babilon named Sedechias, contrary to his oth rebelled agaynst the kyng of Babilon: whiche periurie, the Lorde thus punished, Nabuchodonosar tooke Sedechias as prisoner, fyrst he slue his sonne in his owne sight, after that, he plucked out both his eyes, he bounde hym with Chaynes of Iron, and caryed hym prisoner to Babilon, where he kept hym in perpetual miserie. What neede

2. Reg. 21. c

*4. Reg. 24.
25.*

Remember that Troy, and dyuers other Cities, were destroyed for perjurie: Eusebius telleth of thre wicked disposed persōs, that of mischiefe pretended agaynst Narcissus, the good Bishop of Hierusalem, layde vnto his charge an heauie & haynous crime, & to make their false accusation the more probable, they sware greuously, and desired GOD to shewe vengeance vpon them, on this wyse: The fyrst wished, to be destroyed with fyre, if it were not true: The seconde wished, to be consumed with a most greuous sicknesse: The thyrde, to loose both his eyes. Narcissus perceiuing their desperate intent vnto mischiefe, and his weaknesse not able to resist thre suche aduersaries, remoued hym selfe vnto the solitarie Wyldernesse, there to leade a priuate solitarie lyfe: In the meane tyme, vnto them whiche so willingly, and wyckedly forswore them selues, this happened. The fyrst, as he wished, by casualtie of fyre, was burnt to death, and al his family: whiche fyre rose but of one litle sparke. The seconde was taken with a greuous strange sicknesse, from top to toe, and deuoured of the same. The thyrde, hearyng and secyng
Gods

A Smoorde.

Gods iust iudgement to fall vppon the other twayne, confessed the fault, and through great repentaunce, p^{er}ced out such abundaunce of teares that he lost both his eyes. Thus was their false periurie punished by God, and the good Bishoppe receyued home agayue with ioye.

S. Gregorie

Saint Gregorie telleth vs a wonderful storie of a young child, vnder the age of seven yeres (at whiche age we say chyldren haue no discretion) yet for swearing, and blaspheming the name of the Lorde, his father holdyng hym in his armes, the Dyuel entred possession of the sayde Chylde, as it visibly appeared.

But to come to meere English Stories.

Khan Stephen.

Though not first in order, yet for dignitie, I wyl place Kyng Stephan, and that compaignie, whiche contrary to their oth made in the dayes of Kyng Henry the fyrst, vnto Mahid or Mold, yet they crowned Stephan Earle of Bolloigne Kyng of Englande: in whiche number, were VWilliam, Archbysshop of Caunterburie, Roger, Bysshop of Salisburie, Hugh Bigot, Steward sometymes to king Henrie the fyrst, and diuers Lordes more.

The

The Archbyshop, God punished shortly after with death: the Byshop of Salisbury, the kyng banished hym the lande: Hugh Bigot died miserably: Dyuers other Lordes, were diuersely punished. Eustace, the kynges sonne, taking vp his horse before his father, had a fall, and brake his legge. The kyng, in remembraunce of his periurie, with sorowe ended his miserable lyfe, euen when he had now made a composition to liue in peace, and to holde his Crowne quietly duryng his lyfe tyme, proclaimyng Henrie Duke of Normandie herre apparant to the Crowne, euen then, when he most desired to liue, most likely to liue in most quietnesse, with sorowe he payed the price of his periurie with the losse of his lyfe.

Edward the fourth, at Yorke take a solemne oth, to holde hym contented with his owne Dukedome, and to yeeld due obedience vnto Kyng Henry: but his oth rashly taken, was as soone broken, and his periurie God punished in his posteritie: none of his chyldren came to the possession of the Crowne.

Edward 4.

Elfred, because he was a Duke, shal haue the next place: This Elfred conspired a-
gaynst

Elfred.

A Swoorde.

agaynst Kyng Adelstane at Winchester, to put out his eyes : his conspiracie suspected and detected, the Kyng secretly fledde . The wicked Duke was driuen to purge him selfe, by his oth, of the suspition . In the Church dedicated to .S. Peter at Rome, perjuriously he forswore him selfe : but euen so soone as he had forsworne hym selfe , he fel downe dead in the Church, and so was taken vp, and carried to the Englyshe house at Rome, and from thence, after thre dayes, to his Graue.

Godwin.

Earle Godwin, traiterously slue Alphred, brother to Kyng Edward the thyrde : afterward, as Godwin sate at the Table with the kyng at Windsor , it happened that one of the cup bearers (one of this Earle Godwins owne sonnes) bynging a Cuppe of Wyne towards the kyng, tripped on the one foote, and yet recovered by the stay of the other foote , so that he shedde none of the Wyne: wherat the Earle Godwin laughed, saying, Howe the one brother gently had holpen the other: Ryght so, sayd the Kyng , should my brother Alphred haue holpen me, had not the Earle Godwin been : At whiche woordes Godwin, to excuse hym selfe, falsely forswore the

the fact, and takynge a morcell of bread in his hand; wysshed that that peece of bread myght choake hym, yf he were gyltie of that dede: but so soone as he had receyued the bread, forthwith he was choaked, and fell downe dead: whereat, quoth the kyng, haue away this periured Traytour: and by Harold his sonne, he was conueyed to Winchester to be buried: Upon whose Land also, G D D sent such a Plaguc, that vntyll this day, all Eng-lande heareth of the infortunate place, called Godwines Sandes.

Syr Roger Mortimer brake his solenne sayth and allegiaunce vnto his souereigne Lorde, Kyng Edward the seconde, and for the same his periurie, is thus punished: In the dayes of Edward the thyrde, he was fyrste set openly vpon a Ladder, his priue members cut from hym, and cast into the fyre before his face, his hart pluckt out of his belly, his body deuided into foure quarters, and sent to the foure principall Cities of the Realme.

Howe many corrected in Gods mercifull iudgement for our example haue we known, some punished by losse of their goods, some

A Swoord

Diuers pu-
nishmentes

Richarde
Long.

Foxe Mar.
1197.

by fyre, some by strange sicknesse, some with
tongues so blacke as a coale, some with such
hotte tongues, that they coulde not in any
case cloase their mouthes agayne, whiche be-
fore they had opened to the dishallowyng of
Gods most blessed name : as notable of late
dayes aboue the rest let vs remember Rich-
arde Long in Caleis, that wyllyngly to trou-
ble Smyth and Brooke, tooke his oth vpon
a Booke, that they twayne ate flesh togea-
ther in Lent, in the sayde Brookes house,
yet in trueth, the sayde Smyth came not into
Brookes house all that Lent : he long after
this periurie committed, drowned hym selfe
at the iuttie ende of the haucn in Caleis.

Grimwood.
ibidem.

Grimwood of Witcham in the Countie of
Suffolke, agaynst Iohn Cooper of Wat-
sam, in the said Countie, at an assise holden at
Berry, wylfully forswore hym selfe : at Har-
uest after, feelyng no payne, complaynyng of
no disease, iudgyng hym selfe strong and able
to labour, as he was stacking vp a Goffe of
corne, sodenly his bowels fel out of his body,
and immediatly he died most miserably. That
woorthy instrument in Gods Church, Mas-
ter Ihon Foxe, from whom I collected
these

agaynst swearing. 34

these two last stories, geueth a gentle and fartherlyke warnyng to all young Gentlemen, to leaue their outragious swearing, by the fearefull example of this Gentleman following.

In the tyme and reigne of King Edward the fyrst, there was in Cornwall, a lustie young Gentleman, who did ryde togeather with other moe Gentlemen and their seruantes, in number about twentie Horsemen, amongst whom this lustie yonger entryng into talke, began to sweare most horribly: vnto whom one of the company, not able to abyde suche blasphemous abhominacion, in gentle words sayde to hym, that he shoulde geue accompt for euery idle woorde. The Gentleman taking snuffe thereat, Why, quoth he, takest thou thought for me? Take thought for thy wyndyng sheete. Well quoth the other, amende, for death geueth no warnyng, as soone commeth a Lambes skinne to the market, as an old Sheepes: (Gods woundes) sayde he, Care not thou for me: ragyng styll after his swearing maner woorse and woorse in wordes, tyll at length, passyng on theyr iourney, they came rydyng ouer a great

A Swoorde.

Bydgc, whiche standeth ouer a peece of an arme of the Sea, vpon which Bydgc this gentleman swearer spurred his Horse, in such sort, as he sprang cleane ouer the Bydgc with the man on his backe: Who, as he was going, cryed aloude, Horse and man, and al to the Deuyll.

Widdowe

at Corn-

yl in Lon.

on.

574.

VWiddowe Barnes, beyng rebuked for swearyng, to the entent she might de-feate an Dyphant of her ryght, not regarding good admonishments, within foure dayes after cast her self out at a window in Cornhil, and brake her necke.

Arthure

Miller, at

lackney.

1573.

Arthure Myller, a fylthy talker of rybald-rie, a common swearer and blasphemier of Gods name, in his sickenesse the ycere of our Lorde. 1573. refused al comfortable doctrine of sayth in Chyriste, and cryed out, The Deuyll, the Deuyll: Confessing in deede Gods omnipotent power, for he sayd, he felt it, but he coulde not pray for grace, the cause he him selfe knewe, but he woulde not vtter it. So that kyssyng his hande often, in which he sayd he helde the Deuyll, crying for helpe onely vpon the Dyuel, he most miserably ended his most wretched lyfe.

An

An Aueris. 1575. 11. Februarie.

AN Aueris wyddowe, which at that tyme dwelt in Ducke Lane, without Aldersgate in London, in the Parish of S Bartholomewe the litle, by Smythfielde (iudged to be. lxx. yecres of age, or thereabout) came the day and yecre aboue dated, to the house or shop of Richarde Wyllyamson in Woodstrecte (whose wyfe exercysed the sorting & dresling of flaxe and Towe) to buye there (as heretofore she had been accustomed) some course Towe: and haupng cheapened and agreed for vi. pounce of course Towe (a very small value) but marke whyther customable vse dooth bryng one, She perceiuing the seruantes in the shop busie about other Customers, secretly slypt away, imagining by likelyhood, that because of their great busines they nothyng regarded her: Howbeit (as GOD woulde) the Mayden that in her Mistres absence vled to delpyuer Ware, and receiue money, remembryng redyly that no money was receiued for the sayd. vi. pounce of Towe, sent one of them that best myght be spared from the shop, home to the house of this An Aueris in Ducke Lane, to require eyther the Towe a-

A Swoorde.

gayne or els money for it. This ungodly woman (in whose mouth a wicked oth was the rediest thyng) Swore by and by, that she payde the money whyle she was yet in the shop: But beyng earnestly desyred that she would agayne returne to the sayd shop, there to affyrme the same: As one that woulde put on a countenaunce of honestie, she refused not so to doo, lashing out by the way bytter curses and terrible othes, that she had alreedy payed the money, neyther ceassed she when she came backe agayne to the shop: But beyng gently reprehended for her ungentle and ungodly deede, with terrible othes, periuriously she forswore the fact (*Vidz* that she departed without payment) And, yf she payde not the money before her departure out of the shop, she desyred vengeance at the Lordes handes, and that he woulde openly shewe vppon her in his iust iudgement (that yf she departed out of the shop without payment of the money for the sayde. vi. pounce of Towre) that she myght presently sincke or fal sodenly downe, and neuer haue power after to stirre or go out of that place: thynkyng perchaunce, as Atheistes doo, that there is no GOD, or els that

that **G D D** heareth not the prayers of the people, eyther to rewarde the godly, or to punish the wycked. Howbeit as **G D D** is a stoupe **G D D** to reuenge when his mercie is refused: so in the deapth of his iudgement, he heard her prayer, and stroke her so immediately vnto the ground, that staggering to and fro, the strength of her legges faylyng her, and ceassing to doo theyr duetie in vpholding the body, downe she fell in the shop, and became speechlesse, neuer able to rylse without helpe, neuer able to vtter any more blasphemous othes agaynst the Lorde: Onely, a woonderfull thyng to tell, as yf **G D D** woulde playnely shewe the cause of his procured wrath, she helde out in her left hand, xiii. d. with whiche she shoulde haue payed for the Towe, and that sayde money she tossed and tumbled vp and downe vpon her Apron, so as al the standers by might beholde the same. As she fell downe in the diuelles name, so to stande vp agayne no helpe coulde support her that she myght be able agayne to goe: Her mouth also was put to a most vile office, as yf **G D D** would shewe that in his iustice he would punish the place from whence, and the

A Swoord

instrument wherewith, his most holy name was so vnrreuerently blasphemed: So as that which nature woulde haue cast downewarde at the bottome of the bellie in some secreete place, whē she had withdrawn her selfe from all company, that selfe same fylthynesse she was forced to voyde at her mouth in the open streete in open day lyght, as many men, women, and chyldren, as came by gazing, woondryng thereat: from thence beyng carried home, her dwelling house denyed to receyue so vyle a person, so as of force she was fayne to be lodged in a stinkyng Stable (a Parlour sweete ynough for so vn-sauery a wretch) from whence she was afterward carried to her lodging, and from thence a fewe dayes after to her graue. The examination of this fact was taken before Sir Lyonel Duckett, Knyght, Alderman, and Iustice of Peace within the Citie of London: and as witnesses are set downe.

M. Doctour Fulke.

M. Edmundes.

M. Newstubbes.

M. Robert Pistor.

M. Crake.

M. Robert Aske.

Who so listeth, may see this storie at large, imprinted by Ihon Alde, 1576.

agaynst swearing. 37

Of whose printyng, you may also see another strange storie of Father Lea, dated the 28 of January. 1577.

Father Lea, a man almost of lxxx. yeeres, whose whyte hoary heares wan credite to his tale, was hyred for a small summe of money to forswear hym selfe: God in his mercy deferryng his iudgement, full two yeeres and more, he bare about hym the heauie burden of a wounded conscience, a priuie payne, yet in deede a more irksome grieve, then it would haue been to haue endured publique punishment for the same. He needed none other, eyther Jayler, or Hangman to torment him, that fyndeth that inward woo. But euen lyke as an Arrow set in a Bow redy to be shot, dooth fray a man more then an Arrowe that alredy hath hyt his leg or his arme: Or lyke as the feare of death, or punishment, where grace hath ben wanting, hath made many to murder them selues wilfully: Euen so, the inwarde festyng wound of a gylty conscience, boyd of hope, ful of dyspayre, is more greuous and more in tollerable, then any outward correction. Two long lastyng yeeres, Father Lea bearyng this importable burden, at the last the

A Swoorde.

the force of the fyre brake through the ashes
that so long had couered it. In foster lane in
London, this Lea met that partie, agaynst
whom, or to whose hynderaunce he had for-
sworne hym selfe, and holdyng vp his handes
(after the manner of our askyng of forgeue-
nesse) he desyred hym to forgeue hym his
former offence agaynst hym committed, con-
fessyng that agaynst hym he had falsly for-
sworne hymselfe. The partie offended, cha-
ritably answered, that the offence agaynst
hym myght easily be forgeuen, but the offence
agaynst God, in abusing his most holy name,
was most heynous and wicked: but more,
to witnesse his repentance, he desired hym to
come home to his house, and so Lea dyd, and
there confessed his fault to hym, and dyuers
other credible persons. And on Sunday the
xxiii. of Januarie (ten weekes after his con-
fession) beyng alone in his house (as the
deuyll is cummyng in chosynge his tyme) he
then assaulted hym, when he had no helpe or
comfort, by the presence of his wife, or any o-
ther, and so myghtyly ouercame hym, that as
it seemed, the sayd Lea intended to haue mur-
dered him selfe, with an old rustie knyfe he rip-
ped

ped his owne belly, and so hard was his hart,
(his mind being vanquished with the horrible
remembraunce of his detestable periurie) that
he grypped his owne guttes with his owne
handes, and so let them fall from hym into an
earthen vessell. But as Gods mercie is vn-
speakeable, so (blessed be God therefore) the
deuill hauyng shewed his tyrannie, his wyfe
came sodaynly, and at this strange sight scri-
kyng very loude, some of the neighbours
came runnyng in, and sent for a Surgeon,
who presently styched by his woundes, and
dressed hym so cunnyngly as he coulde. After
hym came also a spiritual Surgeon, the pastor
of that Parryshe where he dwelt, named M.
Simpson (Father Lea dwelled in Sone Al-
ley in Norton folly, in the parrysh of S. Bo-
tulphes without Bysshops gate of London)
and he with the Spirituall comfort of Gods
sweete promises of remission of sinnes to all
penitent sinners, that in Chyistles name aske
and entreate for forgeuenesse, so salued his af-
flicted conscience, that this distressed creature
was recomforted therewith, and earnestly cal-
led vpon God for mercy and forgeuenes, pro-
fessyng that he stedfastly hoped to be saued by
the

A Swoorde

the blood of Iesus Christe, who of his ryche mercie had geuen hym a tyme of repentance after his desperate fact: And so ended his life, the. xxix. of Januarie.

These examples beyng meere Englyshe, let vs borowe some out of the Germane Histories, the profitablest members for vs to take example by, for that they had the Gospel before vs, and for their vnthankefulnesse, and loosenesse of lyfe, these examples ensuyng were shewed vpon them. Let vs be warned by their woo, least after warnyng refused, by counsel and example, we feele al so with them the punishment of warre.

Melancthon remembreth, of two wanton young men, makyng but a iest of Gods most glorious name, stryued whether of them could sweare most terriblest, or curse most horriblest: but their iestyng was so odious in Gods syght, that the one of them was presently strycken with madnesse.

Eslingen. In the Citie Eslingen, where vpon Sainct Katherins day there is a great Fayre kept, a Gentleman of a noble house by byrth, fell amongst other yll company to Dyce, and lost a great deale of money, whereat beyng moued,

ued earnestly, the Gentleman swearyng and cursyng outrageously, in a furious heate called to one of his men for his Horse, even when it was now in the edge of the eueing: his man dissuaded him from riding, alcaing that the wayes were foule, and hard to fynd, dangerous through many waters, and it now began to be darke alredy, earnestly entreated he his Maister, to tarrie vntyll the next morning: But as he must needes goe, whom the Deuyl dryueth: so, full of rage and fury forth they went, in number but thre, the Gentleman, and two men: They had not rydden far, but they met with more company, as yll or woorse then them selues, Deuyls no doubt, who bent theyr force directly agaynst this swearyng Gentleman: these feendes pluckt hym from his Horse, and woulde no doubt haue carried hym away body and soule, yf they had could: his men (through Gods mercie) especially the one of them, haueing a good measure of faith, and a good conscience, were vnto their Maister good Angels at that time, defendyng hym from the force of his enimie: Howbeit, all the nyght long they wandered out of y way, those euil spirites still troubling them

A Swoorde

them, seeing the destruction of the Swearpng Gentleman, vntyll the day was lyght: then when they saw the coast of the Countrey, and knewe where about they were, they brought theyr blasphemypng Daister vnto Bethem Hawlen, where, after he had lyen thre dayes sicke, he departed his lyfe.

Tubinga.

At Tubinga, a desperate Boy deuised new othes, such as were not in commō vse: but the Lord sent a canker, or some worse disease that ate out his tonguc, euen the very instrument wherewith he blasphemed God.

Cigua in Schueberg.

At Cigua in Schueberg, for greedinesse of the gaines of certaine Hoynes, a wretched creature forswore him selfe: but God remo-ued his blessing from the place, a Snayle as an instrument of Gods wrath (for the Lorde can worke by any weake creature, through his owne power and myght) a Snayle made litle holes, whiche at this day remayne to be seene, and so deuoured the mettall in the Hoynes, and from thencefoorth no mettall remayned in the Hoynes to be founde, as before they were, though with much wastful cost and expences, they haue been sought for since that committed periurie. In Thuringia the
Deupll.

agaynst swearing. 40

Deuyll, as he thought his commission would haue serued hym, sealed vpon a young man, for dishalowyng the name of God, whom yet in mercy vpon repentance G D D deliuered from his tyranny: So as the young man remayned an open and visible witnesse, both of the Devils vnumerciful tyrannie, and of Gods unspeakable mercie.

Rodolphus, Duke of Sweathen, had made a faythfull othe vnto the Emperour Henrie the fourth: but Gregorie the seuench Pope of Rome, absolued him from that oth, as wel as he coulde. It came to passe, that this Duke now, beyng (contrary to his oth) on the contrary part agaynst his liege Lorde the Emperour, in a battayle fought hard by Merspurge, he lost both the feelde, and his right hand, and fled into the Citie for refuge, where lying sicke, his ryght hande beyng brought vnto hym, diuers of the Popes Clergie standyng about hym, with deepe sighes and gronynges, he sayd vnto them, Lo, this is that same hand with the whiche I gaue my fayth vnto my Lorde the Emperour: Pou gaue me counsell to rebel agaynst hym, pou procured myne absolution from the Pope,

*Duke of
Sweathen.*

*The Pope
could not
set on his
hande a-
gayne.*

A Swoorde.

Pope, you see Gods iudgement vpon me: consyder now in your consciences, whether you haue wel doone or no: And shortly after, he peelded vp the ghost. Manlius remembzeth one of Swethen, a man of noble byrth, whom the Palatine toke prisoner: but of mercie the Palatine gaue him licence to depart into his owne Countrey, vpon his promise made by an oth, that he should by a tyme limitted returne as a prisoner priuileged, by promise of his fayth, vnto Heydelbergum: but the prisoner esteemyng more of his lybertie, then of his fayth, played the Truant, and returned not: after ward boasting with a Jewe, hauing now broken his Christian fayth, not farre from the valley of Ioachim, his life that he loued beyonde honest measure, was dispatched by a Gunne,

Ladislaus
king of Polonia.

Ladislaus kyng of Polonia, though it were vnto a Turke, namely vnto Amurathes, yet he sware by GOD to keepe his fayth, which othe when he had broke, by the Souldiours of the Turke he was shortly after slayne.

A most notable example doone in Marchia, 1528. by Iohannes Man-

lius

lius remembred also.

A Common Souldiour, hauyng gotten in
some skirmish, or other wayes, as a booty,
a good, or rather a great bagge of money,
sodenly he was visited with sicknesse, so as
of necessitie he betooke hym selfe to rest in an
Inne, vntyll by ordinary meanes he myght
recouer his strength. Upon the fyrst condici-
on, or entraunce of his sojournyng there, sup-
posing no body lykelyer to be of good and
sufficient credite then his Hostes, he deliuered
vnto her custodie the whole bagge of money:
Afterwarde recoueryng, as GOD woulde,
his health, he required to receiue his bagge a-
gayne. It greued his vn timerly Hostes to
depart from so great a pray, therefore she
entred an earnest consultation with her
husbande; what myght they myght fynde to
deteyne the sayde spoyle. Her unhappie
husbande, beyng beyonde all conscience of
that iudgement (that too too many men be
of nowe a dages) that what so euer by open
prooffe of lawe, can not be wonne from them
perforce, is therefore their owne gotten good,
he geueth his wyfe counsell to denie the re-
ceipt of the sayde bagge, or money: his Ho-

A Swoorde

Bolde wicked woman.

hes denied it. Howe coulde the Souldiour
prooue it? Marke the boldnesse of a wicked
woman, she seemed to wonder at the Souldiour,
that he woulde be so impudent, as to
aske at her handes, that whiche she auowed
she neuer recepued: in this case she rayleth at
hym, and reuyleth hym, so far as the bittermost
of her wayne Rethorique woulde stretch. The
Souldiour (as they are commonly allowed to
be somewhat more bolde then other men)
obiccteth agaynst her, her open falsehood, for
that contrary to her fayth, she forsweareth the
trueth agaynst her conscience. Her husbände,
a principall partie in this periurie, as yf it
were to defende his wyues honestie, with vi-
olence thrusteth the Souldiour out at his
doores. The Souldiour bolde in war, abroad,
at home, thought, that in a good quarrell he
myght well be more bolde, and hauing almost
in choyce as lief to leese his lyfe, as his mo-
ney (the whole recompence of his lyues ad-
uenture) stoutly he draweth his swoorde, pro-
fessyng, that eyther he wyll leese his lyfe, or
saue his money, and breakes with too muche
haste his Hostes house to reenter, alleagyng,
that where his goodes are, there he may safely

ly

against swearing. 42

ly be. The Hoast pleadeth an action of burglarie, and maketh open cry for helpe vnto his neyghbours. And as in braulles and broyles too many fees belong to Sergiauntes, with violent force a number of Officers carry him, as an open malefactor, vnto the Gayle. The common Counsaile, accordyng to the intimation of the fact, are agreed delyberately what iudgment to geue, when publique iudgment shalbe craved: agreed it was, the Souldiour by most voyces shoulde haue been condemned. The Dyuell, who knoweth some thynges by permission, in some foume and fashyon commeth vnto the Prisoner, and to winne the more credite, he telleth hym what iudgement the Senatours would pronounce, vnlesse he tooke good heede, and dealt wysely. And as he woulde fayre haue some testimonie agaynst man, wherem he falleth from God, and consenteth vnto hym: so he perswadeth the Souldiour a free delyueraunce from his whole trouble, yf he woulde geue hym his soule to hyre. Nay quoth the Souldiour, I had rather yet leese my lyfe, then my soule. Wel quoth the Dyuell, though I get nothing of thee, as a rewarde, yet wyll I deliuer thee,

*The Dis
content.*

A Swoorde

so that thou be ruled by me. Follow therefore
(quoth he) these instructions : when thou shalt
be brought before the Judges, pleade for thy
selfe ignorance, desyre to haue an Atturney.
Chose me, quoth the Dyuell, to debate thy
cause : by these notes thou shalt knowe me, by
a blewe Cappe and a Feather. The Souldiour easily graunted to vse his counsell. The
Session is holden, the Souldiour is brought
foorth as a malefactor, his Hoast pleadeth
the death of the Souldiour, the Souldiour
vseth the counsaile of his unhappie Advocate:
Licence he craueth, that the Gentleman with
the blewe Cappe and the Feather myght
pleade for hym : Leauie is graunted, foorth
commieth the Proctor, and lyke a skylfull
Lawyer, he maketh this Caution : The par-
tie not gyltie, is not to be condemned, for
from the Souldiour grew no cause of stryfe:
the Inholder by violence, thrust the Souldi-
our out at the doores, an open and a manifest
crime. Search the cause, quoth the Dyuell,
and (as one of the priuie Counsaile with all
unhappinesse) geue me leauie and auctoritie,
sayth he, to search the house, I dare undertake
to fynde the bagge and the money, so shall the
Inholder

he Dyuell
is a
slyber.

Inholder be gyltic, and the Souldiour cleere.
 The Typler standyng now vppon his credit, *Not wo*
 or discredite for euer, added, as the Dyuell *thy the*
 woulde haue hym, many blasphemous othes, *name of*
 that he by no meanes knewe of any suche *Inbolde*
 money, and for confirmation of his fayth
 made by othe, he requireth, as the custome of
 swearers is, vengeaunce at Gods handes, yf
 he sware falsely: I would (quoth he) the Dy-
 uell myght fetch me away presently body
 and soule before you all, yf I sweare vniustly.
 Whiche terrible woordes, when the Typler
 had earnestly repeated once or twyce, this
 Dyuelyshe lawyer, or this lawyng Dyuell,
 left the cause, and snatched the Corpes (ac-
 cording to the vengeaunce desyred at Gods
 hande) of this typlyng Hoast, and carryed
 hym throue by the wyndow, and then visi-
 bly ouer the market place of the Towne, so as
 his body was neuer secne any more, nothyng
 beyng left behynde hym, but an horrible
 stincke, as a witnesse what an vncleane
 spirite had carryed away suche an vncleane
 person. Of this notable remembraunce, the
 tyme is set downe, and the place, and the au-
 thours name, that nothing might want to the

A Swoorde

certaintie of the trueth.

I wyl adde hereunto the destruction of that detestable vyce, of bannynge and cursynge, which is the next brother vnto this sinne of perurie (whether is worse, God knoweth) both tende to the dishonouring of Gods name, an example of two, in hatred of the same.

Melan-
in.
is ill ief-
g with
ds reue-
ce.

Not farre from Ellengen (whereof be-
fore it was remembred) sayth Melancthon,
certayne wanton yowthes, players by lykely-
hood of description in Enterludes, after a
solemnne Pageant set out to the people, spor-
ted them selues with cursynge and bannynge
(thynkyng to make but a Maygame of the
Lords reuerence) but amidde theyr cursings,
GOD sent his punishmentes: One of them
was stricken starke dumbe, the other fell starke
madde.

51. In
archia.

At the feast of Whitsontyde, a wretched
woman, by cursynge and bannynge, forsakyng
the helpe of GOD, and procurynge the
vengeaunce due vnto her by the Dyuell,
was by the Dyuell sodaynely snatcht vp into
the ayre, many people beholdynge the same:
and as he tooke her vp in the Dyuelles name,
so he flang her downe with a very vengeaunce,
a num-

a number of people beholding howe she was snatched vp, and how she was hurled downe, but runnyng to the place where she fell, they founde her starke dead, & her face turned quite behynde her.

Iohannes Manlius, a man of great credite, one of the fyrst visitors of the Church of Germanie, recordeth, that the excellent man of G D D, Doctor Martin Luther, and he at Basile sawe a woman gypdyng her darghter vp and downe the Countrey, the daughter beyng possessed of a wycked spirite, which inuasion of the spirite, grew by the mothers dyuelyshe curse. The mother confessed (that her daughter disobeying her commaundement) she cursed her sayde daughter, with these woordes, The Dyuell take thee: or, the Dyuell flye vppon thee. And the selfe same houre her daughter fell madde, and was possessed of a Dyuel. Doctor Luther seeyng the woman, communed with them, and agaynst the Dyuell he vscth that place of Iames: G O D rebuke thee thou foule spirite, vnto which woordes the Dyuell answered againe: so as it was well manifest what spirite possessed her.

*Manlius.
A remembrance for
mothers.*

A Swoorde

In exam-
ple for fa-
thers.
Sanctus
lection.
To. et
elueche-
s. To. 1.
edagogie.

In the Towne of Freburg in Misnia, an
hastie froward father, y^e accustomed with con-
tinuall sweatyng, cursing, and bannyng, com-
maunded his sonne to do a certayne businesse
with all speede possible. The sonne not peel-
dyng honour enough vnto his father, neg-
lected disobediently his fathers commaunde-
ment: (a great fault in deede, and woorthy to
haue been well punished:) but vnorderly and
wickedly, the frowarde vngodly father, when
he hearde his sonne yet at home, whom he
thought before that tyme to haue been gone a-
bout his businesse, in the Diuelles name fat-
leth to cursing his sonne, and these or suche
lyke woordes he vsed: Dyd I byd thee goe
in haste: and standest thou styll there? Nowe
styll moughtest thou stand, I pray GOD, and
neuer mayest thou styre alyue out of that
same place. (Oh dire imprecation) Gods mer-
cifull grace absented, and his iudgement ear-
nestly prouoked, styll stode his sonne. What
gayned the vngodly father: vntlesse he woulde
plucke the sonne in peeces, the father nowe
could not, woulde he neuer so fayne, eyther by
his owne strength, or by any others help, way,
or meanes, once mooue or styre his distressed
chylde.

chylde. The chylde wanted his ease, but the father bid the woe: styre could not the sonne, helpe must the father: and syuce that accordyng to the fathers curse the sonne coulde not be remooued, the wylfull father, accordyng to Gods commaundement, must needes of due tie succour his woofull sonne. Glad and fayne was the father to vnderprop his sonne with a Chayre and a Cushyon, & so to keepe hym in that place by the space of thre whole yeeres. Many a godly man came to see this sorrowful syght, many a good prayer, both priuate and publique, was powred out vnto the Lorde for hym, many a publique exhortation was made vnto the people to auoyde such offences, and to pray for grace for hym: so long it was or euer the Lorde woulde be entreated. But

as Gods mercie is aboue all his woorkes: so *The force of continuall prayer.* the Lord after thre yeres space was entreated for some mercy, his feete were loosed,

whose foetesteppes or prynt of his feete (a woonderful thing to tell) remayne to be seene at this day in the pauement where he stode. So late he then yet in miserie foure more long yeres, with a long leane countenance, eating litle or nothyng, speakyng but now and

A Swoorde

then : And yf any godly man asked hym, How
doo you ? His answere was, GOD in his
iustice hath iustly punyshed me, in whose
power it is to doo with me at his pleasure,
howbeit, I doubt not of eternall redemption
purchased by Christ Iesus. And thus lyued he
the other foure yeeres, that is, seuen whole
yeeres in all, in this punishment. And in the
yeere of our Lorde. 1552. the. 11. day of
September, with a good profession of fayth,
in a strong hope of eternal saluation, he ended
his miserie.

The euerlastyng detriment and damage
of this damnable custome of swearyng and
curlyng, whereby Gods name is dishallowed,
perceyued by these both Forraigne and Na-
tiue examples, faythfully recorded and regi-
stred to Gods glory & our enstruction: What
great cause haue we to geue God thankes for
warning vs by other mens harmes: Oh what
louyng and gentle admonitions haue we to
loue the same ? Yf neyther Gods fearefull
commaundement of takyng his name in
vayne, nor Christes louyng counsell, to seeke
and pray for the honouryng and hallowyng of
his name, yf neyther the counsell of the Pa-
triarkes,

against swearing. 46

triarkes, and Prophetes, Euangelistes, and Apostles, nor the examples of vengeance shewed vppon the disobedient, shall worke an happie cause of our amendement: Howe muche more iustly then may the Lorde powre his hotte wrath and heauie displeasue vppon vs, then vppon any nation or countrey before vs: Theyr iust deserued punishment, is recorded for vs, for our instruction, for our amendement: Shall we be carelesse? Shall we be senselesse? Shall we be without scare? Shall we be without loue? If we were in trauers of lawe, or suite for a lytle land or worldly luyng, a man woulde aduise hym selfe to speake warply, and not to offende with his tonguc: Shall we make more store and more accompt of earthly vayne transitory thynges, then of the eternall gloryous ioyes of heauen, in respect whercof. S. Paul reckoneth all thynges lyke vnto dounghyll fylthynesse: Consyder deare brethren the horrible ende of swearing.

Phil. 3.

- 1 It defileth Gods name, and we must honour it.
- 2 It diminisheth Gods reuerence, which we must encrease.

A Swoorde

- 3 It obscureth Gods glory, whiche about
all thynges we must promote.
- 4 It breaketh fayth and credite amongst
Christians, which we must maintayne.
- 5 It encreaseeth infidelitie, whiche we must
abhorre.
- 6 It is the worke of the Dyuell, & Christe
came to destroy it.
- 7 It neuer dyd good vnto any, and we must
doo good vnto all. Use breedeth custome,
custome breedeth continuance, familiar easie
continuance leadeth vs readyly and perfectly
vnto the most damnable synne of periurie.
Stop therefore the beginnyng. Strike not,
and you shal not kyl. Swear not, & you shal
not be forsworne. About all thynges my bre-
thren, Swear not, neyther by Heauen, for it
is Gods seate, nor by the Earth, nor by any
other thyng. It was sayde before Christes
commynge, Thou shalt not forswear thy
selfe: But Christe sayde, Swear not at all,
Let your communication be yea, yea, and
nay, nay: yea in woorde, yea in deede: dishal-
lowe not Gods most glorious name. As you
professe a fayth in Christe, so expresse the same
continually: Let Christe be seene in your
lyfe,

against swearing. 47

ypse, as he is heard of in your language: let
his holy name neuer be taken in vayne, but
studie and endeavour with your whole power
and strength, that Gods name may be sanc-
tified, that is, alwayes esteemed holy and re-
uerent, alwayes honoured and glorified, in
you, and by you: Unto whom onely, of onely
right alone, be all honour, prayse, and glory,
worshyp, renowne, and dominion, for all, and
aboue all, worlde without end. Amen. Amen.

Amen. The Lorde reigneth. The Lorde
onely is true, and shall haue the victory
and onely glory. Amen.

FINIS.

Reasons that wayne swea- ring, fauoureth of infidelitie, and of seuerall other perswadyng the same.

Howe can we call
vpon God for helpe
in our aduersitie,
whole honour we
so lightly regard in
prosperitie?

Psalm. 49.

Alas. 4.

Call vpon me in the
tyme of thy trouble,
& I wyl deliuer thee.
Our health is only of
the Lord.

The sonne of God
came to this end, to
destroy the workes
of the Dyuel.

John.

Peter.

What hope then haue
they in the sonne of
God, that fully deli-
perately this worke of
the Dyuell, in dispo-
ning Gods name?

Christ hath geuen
hym selfe for vs an
offeryng, & a sacri-
fice of sweete smel-
lyng fauour, vnto
GOD.

Ephes. 3.

Altho beleueneth this
wyl vainely sweare by
Christ, or by the blest
body of Christ?

By his owne blood,
entred he once into
the holy place, and
obteyned eternall
remission for vs.

Hebrues. 9.

John.

Peter.

Altho beleueneth this
and yet wyl idelly or
vainely sweare by the
precious blood of
Christ?

What

What hope haue we
of that comfortable
beholding Christ at
the last day, face to
face? } *Iob.*

By his woundes we
are healed, and by his
stripes we are made
whole. } *Esa. 53.*

One of the Souldiers
perfed his side with a
speare, & foorthwith
ranne out water and
blood. } *Iohn. 19.*

GOD shall come to
iudge the quicke &
the dead. } *Acts. 17.*

Vnto the cursed, God
shal say, Goe you cur-
sed of my father, into
euerlasting tyre. } *Mathew.*

Who honour, and
reuerence we demis-
nish dayly, & darken,
as much as in vs ly-
eth, the glory of his
name, by little esteem-
ing or vayne ly-
ing it for every trifle.

Who beleueth this,
and wyll yet sweare
by y^e precious wound-
es of Christ?

Who beleueth this,
and wyll yet sweare
by Gods sydes.

Who beleueth this,
and wyll sweare, as
God shal iudge me?

Who beleueth this,
& wyll sweare, God
renounce me?

of

Of Cursing.

The vengeance of
God shall eat vp
your gold & your
syluer.

The Diuel a peny, that
is, the Diuell haue the
peny.

Vengeance lurketh
for them, as a Li- } Solomon.
on.

The soule myll haue
thee, or take thee: how
many see we erye peny
come from the North
plagued with this dis-
ease, in which countrey
this curse is most rife.

THE ENDE.

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